# The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 41.—WHOLE NUMBER 1029

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## Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, . . . . . . At 9 A. M. and 3 P. M.
" St. Luke's Church, 8 "
" Church of the Annunciation, 9 "
" Church of the Holy Communion, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, . . . 9 A. M. and on Fridays and Holy Days, . . . . 5 P. M.
" Church of the Holy Apostles, . . . 9 "
Church of the Transfiguration, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 9 " 5 "

## Calendar for December.

8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas Day.—Proper Psalms instead of the Psalms for the day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas. The Collect, Epistle, and Gospel for the Circumcision are to be used.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Second Sunday after the Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after the Epiphany.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.
December 12, New-York, Pennsylvania, New Jersey, Missouri, Alabama.
" 19, Maine.

The proper service for the day is printed immediately before the forms of Family Prayer.

## Poetry.

(For the Churchman.)

### Excitement.

"All the city was moved, saying who is this?" Gospel for First Sunday in Advent.

Whom have we here? These loud Hosannas, why?
Ask'd in Jerusalem each passer by;
When, in meek dignity, the Saviour rode
To take possession of the House of God.
Their little voices babes, who caught the flame,
Raised unto "Him who cometh in God's name."
Some there were there, that welcomed not the sound;
Whose writhing bosoms felt a rankling wound.
"These cries unseemly wilt thou not repress"
Spake feelings stronger than durst Scribes express.
"Were these," He mildly said, to hold their peace,
Think ye the very stones from shouts would cease"?
But mark the issue:—pass a few short days,
No more these streets resound the voice of praise:
Soon shall those lips, which now "Hosanna" cry,
With no less ardent zeal, shout "Crucify."

Be not this lesson, Churchman, lost on thee.
Go, to the Son with reverence bow the knee:
With thy Hosannas hail His humble birth,
Who "in God's name to save, came" down to earth.
What though the scoffer sneer, the sectary see
With eye askant thy rites,—what's that to thee?
What though all round thee jeeringly should say
"Thy festal tide—why not like other day"?
Be thine to know association's power
To feel the influence of a sacred hour,—
Feel that the events, to which the thoughts now turn,
In self-same hour cause hearts remote to burn.
Saints they have fired in ages long since past,
And saints will fire while Gospel ages last.
Of days and rites their *proper* uses make:
*Excitement* ne'er for piety mistake.
'Twill pass, as Prophet warned, "like early dew":
The excited city ever keep in view.
To cries blaspheming thus Hosanna's turned,
Fierce fury raging where devotion burned.
Kindle at holy tide, in holy dome,
Devotion's torch; but bear it with thee home,
To illume thy dwelling with a cheering light,
Chasing the shadows of thy darkest night.
Seen through the gloom, perchance its friendly ray
May guide some wanderer, who has lost his way.
Thou, whose Hosannas hail thy "coming Lord,"
Oh let him be with more than words adored.
Hail His bless'd entrance to thine opening heart,
And taste the joy His presence can impart—
Who from His temple worldlings did expel,
Make thee a temple where He deigns to dwell. Z.

## Selected Matter.

### Extracts from Visitation Charge of the Bishop of London.

ROMANISING INNOVATIONS IN PUBLIC WORSHIP.

Then, with regard to the mode of celebrating Divine worship; it has been a subject of great uneasiness to me to see the changes which have been introduced by a few of the clergy, at variance, as I think, with the spirit of the Church's directions, and, in some instances, with the letter. It has always been esteemed an evidence of the wisdom and moderation of those who framed our Common Prayer, that they retained such ceremonies as they thought best to the calling forth of God's honour and glory, and to the inducing the people to a most perfect and godly living, without error or superstition, putting away other things which they perceived to be most absurd, "as in men's ordinances it often chanceth diversely in divers countries" But this principle has been lost sight of by the persons to whom I allude, and they have presumed, following their mere private judgments, and not the rules or intention of the Church, to introduce, one by one, those very forms and observances which the reformers of our Liturgy had purposely discontinued and laid aside, but which it is now sought to revive, some of them for the first time since the Reformation. These innovations have, in some instances, been carried to such a length as to render the Church service almost histrionic. I really cannot characterise by a gentler term the continual changes of posture, the frequent genuflexions, the crossings, the peculiarities of dress, and some of the decorations of the churches I allude to. They are, after all, a poor imitation of the Roman ceremonial, and furnish, I have no doubt, to the observant members of that Church, a subject, on the one hand, of ridicule, as being a faint and meagre copy of their own gaudy ritual, and, on the other hand, of exultation, as preparing those who take delight in them to seek a fuller gratification of their taste in the Roman communion. I am by no means insensible to the value of the æsthetic principle in the externals of religion, but great caution is requisite not to lay such stress upon that which is material and emblematic as to detract from the importance of that which is purely spiritual—to substitute, in fact, the mere machinery of religion for the effects which it is intended to produce. I have always contended, and still contend, that we are bound to carry out all the Church's directions for the celebration of Divine service; but I contend also, that we offend against her order, not less by the addition of what it forbids or does not enjoin, than by the omission of anything that it prescribes.

Suffer me to remind you of the language which I held to you on this subject eight years ago. "Such practices," I observed, "which are neither prescribed, nor recommended, nor even noticed by our Church, nor sanctioned by general custom, throw discredit upon those decent ceremonies and expressive forms, which are intended to enliven the devotion of those who are engaged in the service of God, and to do honour to his holy name. . . . In resisting an exaggerated spiritualism, we must be careful not to incur the charge of materialising religion, and, above all, we must beware of arbitrarily connecting the gifts of God with ordinances of merely human appointment, and of teaching our people to place the ceremonies which the church has ordained, however significant and laudable, on the same footing as the sacraments which have been ordained by the Lord Jesus himself." In 1846 I again complained of the efforts which had for some time past been systematically made to revive amongst the members of our communion, opinions, and practices usually regarded as peculiar to the Church of Rome, and spoke of them as tending to perplex and unsettle sensitive and imperfectly instructed consciences, and to prepare them for an acknowledgment of the paramount authority of that Church, which, as it concedes nothing, nor admits the possibility of its erring, even in the minutest feature of that complicated system, which was stamped with the character of unchangeableness by the Council of Trent, has manifestly a great advantage in dealing with unstable and doubtful minds, whenever one step has been taken in advance towards that system.

I had hoped that these distinct expressions of my opinion would have the effect of checking the innovations alluded to, and of awakening those of the clergy of my diocese who had departed the furthest from the simplicity of our Reformed ritual, to a sense of the danger, of all endeavours to assimilate it to the Roman ceremonial, and to the inconsistency of such endeavours with their own obligations, as ministers of our Reformed Church, bound by solemn pledges to observe her rules, and to carry out her intentions. That expectation has been disappointed; neither my public exhortations nor my private admonitions have produced the desired effect. I have been told that I had no authority to forbid anything which was not in express terms forbidden by law; and that practices which, though properly laid aside by the Church, and so by implication condemned, have not been actually prohibited, are therefore lawful, and that canonical obedience to a bishop is only that which he can enforce in a court of law; and so the innovations which I have objected to have been persisted in, with additional changes introduced from time to time, with the manifest purpose of assimilating the service of our reformed church as nearly as posible to those of the Roman. Once more I declare my entire disapproval of such practices, and my earnest wish that, while every direction of the rubric and canons is observed where it is possible, no form should be introduced into the celebration of the public worship which is not expressly prescribed by them, or sanctioned by long-established usage.

It is a duty at all times incumbent upon the members of our Reformed Church, especially upon her ministers, to abstain from everything which may seem in any way to countenance the errors of the Church of Rome, and lead any person to believe that the difference between us is less than it really is; to forbear from imitating its peculiarities, from recommending its books of devotion, from attending its services, even through curiosity, in this country at least; in short, to shun all intercourse with it as a Church. But this duty presses upon us with peculiar force at the present time, when that Church is advancing its pretensions to spiritual dominion amongst us with an arrogance hitherto unknown.

AGGRESSIVE MOVEMENTS OF THE PAPACY.

It has been thought sufficient by all former Popes, since the time of the Reformation, to provide for the spiritual care of their adherents in this country by the appointment of Vicars Apostolic, exercising, indeed, episcopal authority over them, not as Bishops of any English See, but deriving their titles from some imaginary diocese, in *partibus infidelium*. The assertion now first made of the Pope's right to erect episcopal sees in this country appears to me to be, not only an intentional insult to the episcopate and clergy of England, but a daring though powerless invasion of the supremacy of the crown. The act of Parliament which restored that supremacy provides that "No foreign prince, person, prelate, state, or potentate, spiritual or temporal, shall use, enjoy, or exercise any manner of power, jurisdiction, superiority, authority, pre-eminence, or privilege, spiritual or ecclesiactical, within this realm;" and although, while the law in this respect remains unchanged, the pretended erection of a Bishop's See in England, by the Pope's authority, can have no legal effect, it is manifestly the assertion, on his part, of a right to do that which the laws of England have forbidden. I cannot, therefore, but regard it as a measure against which, not only the Church, but the Government, of this country is bound emphatically to protest. It is evident that the Bishop and Court of Rome entertain very sanguine hopes of the conversion of this country, and of its return to the bosom of their Church. The sad falling away of some, who seemed to be the most devotedly attached to the Church of England, has awakened expectations, not unnatural, indeed, but destined to certain disappointment.

I believe that the very boldness of the pretensions now put forth by the Bishop of Rome and his agents will prevent their success. They may dazzle and confound a few weak minds, or captivate some ardent imaginations, but they will be instinctively repelled by the common sense and right feeling of the people at large. Popery, as demanding an entire prostration of men's intellect, before an authority which attempts to substantiate its claims, not by proofs, but by gratuitous and consistent assertions, cannot long retain its hold upon the mind of a well-educated people imbued with a knowledge of Holy Scripture. Its fundamental principle is, that men are not to examine, but to believe; and, at the present moment, by the re-assertion of superstitions, which the more learned writers of the Roman Church have long ago exploded, and by the revival of legends, suited only to an age of the grossest ignorance, it seems to be pushing that principle to its very utmost length, as though the maxim were, that the more incredible a doctrine or history may seem, the more merit there is in believing it. And this fearless contempt and defiance of common sense has its effects upon some uninformed and humble minds, overpowering them by the very audacity of its pretensions, while the authority which displays its offers to relieve them from all the trouble and anxiety of a search after truth, assuring them that it is at once their duty and their happiness not to inquire, but to believe. But the Church of Roman employs different agencies and instruments to different classes of men. For those whose education and habits of mind requiae something like argument and evidence, she has her subtle dialecticians and persuasive orators who do not fetter themselves with a very strict adherence to the cnnons of doctrine laid down by the Council of Trent, but insinuate, if they do not expressly teach, various modifications of it, adapted to remove what they term they prejudices of their Protestant hearers, especially of those who are members of the Church of England. You will readily understand me to allude to the Oratorians, as they are called, and I name them principally for the sake of expressing my earnest hope that none of you will give the least countenance to their proceeding, nor run the risk of impairing the strength of your own convictions, and of weakening your attachment to the Church of which you are members, by attending any of their services or listening to their lectures.

Abridged from Church Review.

### III. Christ's Presence in His Church.

"Our Church* distinctly asserts, that it is "against the *truth* of Christ's natural body, to be in two places at once," and "since our Lord is declared to have a natural body consubstantial with ours, to fix the place of that body in Heaven, is the same thing as to declare, that its material presence is removed from earth, (p. 218) "Since our Lord's body then is in heaven, and since it belongs to the truth of His manhood that in regard to its material operations it should be subject to the conditions which discriminate bodily from spiritual substance—one of which is to act where they are—it follows, that though our Lord's presence upon earth as Mediator, is not independent of His nature as man, yet that it is brought about by his divine and immaterial nature; that its medium of operation is not material contact, but spiritual power." But the important point to be observed is, that it is his *human nature* that is thus present, by virtue of its union with the divine. The necessity for this, consists in the fact, that His human nature imparted to men, is, as we have shown, the principle of regeneration. To suppose that we are saved by the simple action of the Divine nature, is to fall back upon the principle of natural religion. The Divine nature of God the Word has been ever acting upon men, but it is reserved for the dispensation of the Gospel, for the Divine Word to be united with the nature of man, and in this union to act upon men for their regeneration. Christ, as God the Word, is necessarily present to all things, but as Christ, or the Word Incarnate, He is only present where, and as shall seem to Him good. It is as *Christ* that he has promised to be with his Church always, and therefore the peculiar gift to His Church is the presence of His man's nature; i. e. *the constant efficiency of His human nature by spiritual power in the body of the faithful*. This it is which distinguishes the Church from the world lying in wickedness—the presence of the incarnate Word.

But it is by Spiritual power that He is present; and this brings us to the consideration of the office and work of the Holy Spirit in the Church. We venture to say, that there is no doctrine of Christianity, upon which more confusion prevails, than that relating to the Holy Spirit. His agency is, by most modern divines, treated as entirely distinct from that of the Second Person in the Adorable Trinity, and is scarce ever represented in any immediate connection with the Incarnation. That the Christian Church derives peculiar benefits from His presence and agency, is too clearly affirmed in Holy Scripture to be overlooked; but what that peculiarity is, or in what the work of the Holy Spirit as the "Comforter," differs from His agency in the work of creation, or in the moral effects He wrought in the Old Testament saints, is not clearly stated or understood. Indeed, it seems to be commonly considered, that the presence of the Holy Spirit in the Church, is a *substitute* for the presence of Christ Himself; that He came in the stead of Christ; and thus the special presence of Christ in His Church, other than what results from the Omnipresence of His Divine nature, is virtually denied. And the agency, influence, or operation of the Holy Spirit in the Christian Church, is supposed to be the same in kind, differing only in degree, and in the extent of its diffusion, from what was exerted in the Jewish Church.

If we consider the relative offices of the three Divine Persons in the Trinity, we shall see that the Spirit is the "giver of life," as confessed in the Creed of Constantinople; that it is His office to quicken and energize all creation. "The Spirit of God moved [brooded] upon the face of the waters," at the creation. "By His Spirit He garnished the Heavens." "Whither shall I go from thy Spirit, or whither shall I flee from Thy presence." Analogous to this is His office in the Church. It was "expedient that our Lord in His bodily nature should "go away," and when He announced this necessity, He said, "I will not leave you comfortlesss, I will come to you." "I will pray the Father and he shall send you another Comforter, who shall abide with you forever, even the Spirit of Truth, whom the world cannot receive." "The Comforter, which is the Holy Ghost, whom the Father shall send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have told you." "He shall glorify me, for *He shall take of mine and show it unto you*."†

Now the Holy Spirit came as promised, not, as is said by Bishop Heber for one, and probably by many others, "as Christ's vicar and delegate," but to effectuate the presence in the Church of His glorified manhood, and to apply the virtue of that manhood to as many as receive him. It is therefore the presence of Christ's *human nature* which it is His peculiar office to effect. Thus our author: "It was for the very purpose of uniting men to their great Mediator, the man Christ Jesus, that the gift of the Holy Ghost was bestowed. It is his especial office that those in whom He takes up His dwelling, are joined by grace to that man's nature, which by personal union is *one with God*."—P. 222.

Thus then, the work of the Spirit in Redemption is materially different from His work in Creation and Providence, and consists in constantly imparting to believers the benefit of Christ's human nature, first for regeneration, and then progressively for renovation and sanctification. Regeneration consists, therefore, not in *conversion*, but in becoming united to the human nature of Christ, whereby the merit of his atonement is imparted for the forgiveness of sins, and a new life from Christ is infused into the regenerate being. As the human nature of Christ is by the Incarnation inseparably united to the Divine, as this union is what makes Him the Pattern man, so in being made partakers of His human nature, we are at the same time made "partakers of the Divine nature," as it is written, "whoso dwelleth in love, dwelleth in God and *God in him*." The human nature of Christ is the medium through which the Divine nature is imparted to us, and He, as thus communicating it, is the *Mediator*, by whom we draw nigh to God."

We are sensible of a difficulty in rendering this view intelligible, to habits of thought that are based on the common mechanical or sensible philosophy. It assumes principles which that philosophy does not recognize. It implies the existence, as the basis of all that we see and know, of a series of life-powers or dynamic forces of which the visible world is the phenomenal development. In man, the material flesh and blood, his whole bodily organization, is the manifestation in sensible forms of a principle of life, which is the essential dynamic flesh and blood, and it is the peculiar life-principle of the man Christ Jesus, assuming a unity in His intellectual, moral, and spiritual life—by which He regenerates mankind. Christ is therefore the "power of God unto salvation;" Δυναμὶς του Θεου. The life that is in Him is a divine dynamic force, for the purpose of saving men, by destroying in them the power of sin."

To be Continued.

* Rather the Church of England, with which ours agrees.
† St. John xiv, 16, 17, 18, 26; xvi, 15.

## Communications.

[For the Churchman.]

### The Place whereon we stand.—No. 3.

Therefore, it is, that I would come to plain words and to plain meanings; and to have understood --what all of us can hold honestly and without reserve. I myself know those (two or three) who have adopted Irvingism and Romanism severally. I hold both these systems at equal distance and ask, in what follows, a moment's attention from those of us who speak or think of the modern Greek or Romish denominations, as the "Holy Eastern" or "Holy Western Church," or as "our dear mother" or "sister" in "Oriculis;" for I fear that they must account for a share in the blame of these defections.

I long to see a vast deal of old-fashioned, *respectable* high-churchism swept away forever; at least for this generation for which we are accountable; and what ought to go first, as among the most mischievous and offensive, (no longer simply worthless) lumber, is just this rubbish of confused and tangled dogmas and doctrines, of which no man, living or dead, could ever make anything satisfactory or honest of, because they cannot be put together.

There is but one Faith: there is but one Church: these are plain and definite First Principles of Truth, and while Low Churchmen are utterly wrong in trying to make up harmonious truth out of things incompatible, so are the others—our friends the High Churchmen Losing sight of the singleness—the excusiveness,—of Catholicity, both err in trying to reconcile what are not to be reconciled; unity and contrariety. If "Episcopalian" be a very indifferent generic name, Anglo-Catholic is as much so. Each is but specific and sectarian, in the idea which it expresses. Catholic,—neither Greek, nor Roman, nor Anglican,—nor anything else but Christian—is the true name for members of the Christian Church; and the Catholic Faith, of time and space, alike,—this alone, entire, and definite;—binding fast—Was, and Is, and Shall be—the Everlasting Gospel;—this the same Yesterday, To-day, and Forever, alike its Author,—this is the only Faith for men redeemed by Christ and put in trust of the Gospel. Whatever I write, is, to its extent, towards this end. God speed the day of manly direct, uncompromising Catholicity!

Now the Low Church party having had their day and generation, not to return for a while, there is little heard, comparatively, of danger on the side of common, ordinary dissent; but on the side of *Romish* Heresy lies the danger (not very great indeed, but) the most urgent at this moment. I address myself, therefore, with plenty of downright directness, if not with much ceremony, to those old-fashioned, respectable gentlemen, who have so long prosed about "Great Catholic Principles."

"The Greeks and Romanists have the Priesthood and the Faith, you know," is their way of adjusting the position of these two bodies as regards others. Now I wish to tell these worthy persons, that I do *not* know it, and to ask what they mean; but am now about coming to an understanding with them. I am not, nor are a great many others, content to believe that bodies absolutely and resolutely and obstinately several, —in essential respects,—are yet, in essentials, one. Men whose hearts beat strongly and whose blood runs warmly, want something better than a concordance of Anglicanism, Romanism, and Hellenism to write up in their minds and hearts, to believe and defend and propagate on all sides. They want that hearty, honest, and definite doctrine, which they can maintain against the world.

Now what do these gentlemen mean by this folly, of "being all of one church, you know?" Let us understand one another. Heretofore, when outright honesty suggested "What was the Reformation all about,—and Ridley, and Latimer, and Hooper, whose girdles we are not fit to tie or untie—for what went they to the death, like Polycarp and saints of the elder day, who passed through flames unscathed, to God?" the answer was, something about "the Faith being obscured" among our Romish (and by parity among our Greek) brethren.—Very bad of course; very corrupt, to be sure; but they are of the true Church. Those burnings and mutilations and diabolical torturings, were mainly faults of the time.—Differences not really essential: but exasperated feelings and times of excitement. No. This will not do any longer. If I am to be a Romanist or Greek—as God forbid—I will be one—not by circumlocution, evasion, or explanation—bnt honestly, and like a man, to whom God has given a heart and mind. Tell me plainly how are we all one; and then I have something to tell you. Do *they* claim to be all one, do *they* profess to be all one with one another or with us? You say, "They have the Apostolic succession and the three Creeds; there are two branches of the Catholic Church, and we of the *Anglican Obedience* are another." I shall not meddle with your term "Anglican Obedience," for my time is worth too much; but to the point. You know that both of them excommunicate one another, and you; and deliver you and each other over to Satan without reserve; but this teaches you nothing. Having but one eye, and that steadily fixed on the word Catholic, you do not see the difference between the name and the thing. This fact of the excommunication ought to teach you, in the first place, that something more is needed to make unity or identity than the same Apostolical succession and the possession, in written or remembered words, of the same Creeds; *had* the Creeds being identical in any two of the three cases, which they are not. This last parenthetical statement I do not mean to follow out, nor to *shew* the differences, whether of two words, or of twenty sentences: but proceed. You ought to learn something more from it also; viz.: that there was and is a most sufficient cause to explain this deplorable defect; and as respects ourselves, that our good English martyrs had just cause, if ever just cause were, to separate indignantly from men who creep on hands and knees to stare upon or kiss the blessed ass's tail, with which St. Asinarius delivered Upataria; or who do many other such like things. To speak soberly: you ought to know or learn, that if these Greeks and Romans have—with the Apostolical tradition of Ministry and Faith—brought down as well and scrupulously, and now hold as dearly, their old ancestral worship, absolute or relative, of demigods, the name, only, being changed; or if they have inserted into the sacred deposit only the adoration of one single created being, the deed is blasphemous (if it be not blind and blundering) heresy. Look at their religion and tell me if they and we are one. See where their Missionaries go, setting up Divine Worship with puppets dressed in red and blue and green and spangles, as vagrant mountebanks or music grinders do, but for the purpose, not of moving laughter, but of teaching the religion of Him who is a Spirit. Look at this new crusade, begun in England, for "winning back the Land of Saints" to the allegiance of *our* Blessed Lady" Is this another phase of our religion? Is this Catholic verity? Can you see nothing here but identity in "the great Catholic principles," and so forth?

Oh! what were the Apostolical office and sucsession instituted for? Was it not that consecrated and ordained men might "keep that which was committed to them?" Why were the Creeds compiled and handed down, if not to assert and confirm and perpetuate the pure Faith which they express? If, then, these Sacred Orders of Apostolical descent—eight as the Romans count them, or seven, or three, have just betrayed their trust; are teaching now and practising—as for these many hundred years they taught and practised, in some things more, in others less—a religion whose counterpart cannot be found in the Apostles' writings or the Fathers'; nay, one wholly repugnant to their faith and practice, in essential things; what claim have they on my respect or recognition, if they come even with their Letters of Orders in their hands and the three Creeds—with no addition or diminution, even—in their pockets? Heretics are heretics; or, to use a better phrase, heresy is heresy; and of what profit is it to profess "I believe in God, the Father Almighty, Creator of Heaven and Earth, and of all things visible and invisible," if they profess, as well, that the "Ever Blessed Mother of God" is, not only in generals, "Empress of the Universe," but, in express terms, "Ruler over all the works of His hands," whether things in heaven, or things on earth, or things under the earth? Or what shall it profit to say "I believe in Jesus Christ, one Lord—who for our salvation—was made man and was crucified also for us," if they add, beside Him who is the one mediator, another who is the "Refuge of Sinners?" No; No. Have I yet to tell you that the very difference between us and them is, that our's *is* and their's *is not* the Catholic Religion? if their's *were*, our's *could not* be, because the two cannot consist together?

Now, to me it matters not a pin's head, whether they hold the Succession and Creeds or no. If you prove it—for I have been taking you at your word--you only make my feeling more intense. But why should you trouble yourself to prove it? Do you think that we must be bound in the same bundle with them? I need not cut your knot, for it is most easily untied—thus: Here is our Succession—sure and unbroken--the most honest and capable of themselves, being the judges; here are the Holy Scriptures and the Creeds of the Universal Councils of the Catholic Church; here are the Sacraments entire; what do I want of the rest of this jumble? What to me are Images and Relics, Doulia, Latria, Hyper-doulia? I will not trouble myself to untwist them. Do you not see? being satisfied, beyond doubt or cavil, that here are the Faith and Ministry, this very conviction settles at once the claims of falsehood. Nay, I have stronger words, if you have not. I say, Out of my way with these heresies; if an apostle or angel of God come preaching any Gospel of beatified men or women to be worshipped, much more of gold and silver images to be relatively worshipped—or any Gospel but that which the Holy Church received at first—of Jesus Christ, the Lord—I need not tell you what belongs to him. Let him come, like Liguori, urging *special devotion to the Blessed Virgin* as a frutiful source of all necessary graces; let him tell me how much he has gained by special dedication of himself to the Queen of Heaven, and he shall have no "God—speed" from me. If this *could be* the Catholic Faith, then away with your Apostles and Fathers and Councils. They have all taught what makes this to be heresy, and if it be heresy, I will say it as well and plainly as Hooker, Bull, Beveridge, Bramhall, or any other who know that the Catholic Faith was one; and moreover, if there be heresy, then they who profess it, intelligently, wilfully, and against light, are heretics; and that body, or those bodies that authoritatively, teaches or teach it, and insists or insist upon submission on pain of being damned, is, or are heretical, and we are to make the same accounts of them as of any heretics since heresy was first heard of. To an honest man what drivelling does it sound like, (pardon me, Rev. and dear Mr. Editor, if I am unparliamentary; for these words were in an article quoted in the Churchman,) when it is said, that the Brethren of the Oratory, with their Hymns and Prayers and inculcations of trust in, and love and devotion to "Our Lady," will end—if they do not stop—in positive heresy! To be sure, if they do these things in the green tree, what shall be done in the dry? but what do they *begin* in? How dare any man thus to falter about this infamous corruption of Almighty God's eternal Truth? if he know it? R. T. S. L.

[To be Continued.]

Christ Church, Newark,
Nov. 20th, 1850.

### The Special Convention of the Diocese of New York.

We gave last week a brief synopsis of the opening of this important Convention, as it was anticipated to be, and an account of the ballotings up to Thursday night, having kept back the paper one day for the purpose. We now give as full a report of the whole proceedings as we are able, being indebted to the reports in the *Courier & Enquirer*, *Express*, *and Commercial Advertiser*; employing also our own notes and corrections.

The sketch of the Rev. Dr. Wainwright's sermon is taken from the Express:—

He took his text from the 19th verse of the 14th chapter of St. Paul's epistle to the Romans. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

The reverend preacher commenced by remarking that the Convention had met together to take counsel and to act in a matter which involves the weal or the woe of the Church in this diocese, he could not doubt, with the sentiment of the text glowing in all their hearts. He then proceeded to show that the whole chapter from which the text was taken was strikingly appropriate to the circumstances of the Church, at the present time; and the inculcations of the chapter, rightly understood and acted up to would, in any case of collisions arising out of differences of opinion among sincere Christians, set all right. God grant, said the preacher, that its beneficial influence may be felt in our case!

The Apostle Paul, addressing the Roman Christians, would very naturally touch upon peculiarities in their domestic relations, as in the chapter from which the text is taken. They were divided into two classes; the Converts from Judaism and the Gentiles. The first placed great stress upon ancient observances, the keeping of holidays, and abstaining thereon from the use of meats, and the like, and all these things, the latter deemed of no vital consequence, and treated them with contempt. Hence arose altercations, and these it was the object of the Apostle to terminate and prevent, by representing to them that the differences between the two were not of fundamental importance, and were of little consequence compared with the offences of which an indulgence in them was the cause.

Every man, the Apostle taught, was, in such matters, to be "fully persuaded in his own mind," but subject to the influence of Christian charity. "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." In such matters the apostolic injunction is that each satisfy himself that he is right; "for the Kingdom of God is not meat and drink, but righteousnes, and peace, and joy in the Holy Ghost;" faith in the atoning blood of Christ; that peace which he gave his disciples when he said, "peace I leave with you, my peace I give unto you," and when he prayed that they might be one in him, even as he was one with the Father.

On a foundation, then, so broad, and so reasonable, does the Apostle ground his exhortation, "Let us follow after the things which make for peace." This peace in the Church of Christ has ever been the hope, the desire and the prayer of all faithful disciples. And the preacher here proceeded to advert to the fact that there have been times, in the history of the Church, when God suffered it to be tried by wars and conflicts with the sword, as well as with controversy; and while such prevailed, the enemy was busy in undermining the sacred edifice, the Church, and in the attempt to transform the venerable structure into a palace of superstition. This, at length, led to the arousing of the age to a contest for the restoration of the Church to its original purity. The foundations were re-examined; many gilded but rotten blocks were removed and cast aside, and new stones substituted, hewn after the pattern and fashion of that great "Chief Corner Stone," which had never been shaken. Nehemiah's rebuilding of the holy temple, in the midst of danger, every builder, as he worked, having his sword girded by his side, "and so builded," was most forcibly and felicitously alluded to by the preacher, in illustration of this part of his subject. He then proceeded to demonstrate that peace and edification were not antagonistical; that Christ left no fallacious legacy, when he gave his peace to his disciples; &c.

He then directed the particular attention of his hearers to the present position of this diocese, and began by asking, are the elements of discord which unhappily exist among us insurmountable and irreconcileable? God forbid! There are abundant elements of reconciliation, efforts that have not yet been put boldly forth, but which could not fail of proving effectual.

We are not to wait listlessly for peace to come to us, nor content ourselves with being simply ready to receive it when it does come, but we are to "follow after" it,—to pursue it as an object of chase: and though Peace may seem to fly from us, we are not to yield pursuit until we see her face, and sit humbly and gratefully at her feet. We are surrounded by a cloud of witnesses, as we run this race; and we must cast off the weights that cripple us, "and the sin that doth so easily beset us." These weights, Dr. Wainwright explained to be the too pertinacious indulgence of individual opinions, on disputed matters, matters not of vital or fundamental importance; and the sin that, in this matter, doth so easily beset us, he explained to be the uncompromising temper of mind with which we are too apt to discuss and act upon this subject.

He then went on to allude specifically to some of the points upon which differences of opinion exist in the Church; such as those relating to the arrangements for celebrating divine service, in some particulars; to those having reference to the dress of the clergy, &c. And he asked, are questions of this class of sufficient consequence to distract the Church? Are they not points in regard to which Christ has made us free? Are they not like the meats alluded to in the chapter from which the text is taken? And here the preacher proceeded to quote from the works of several able writers of the present day, who have descanted learnedly on these topics, and he argued that such disputations were "for the gain of a small truth to shipwreck a great deal of love."

In concluding his remarks upon this topic, the preacher said he was sorry to be compelled to recognize the unhappy necessity at this time existing for going into the discussion of the differences that at present divide the diocese; and he remarked that it was by no means necessary, however, that they who conduct this discussion, and who act upon the points involved, should do it in an angry or vindictive manner. He urged that this was no time for yielding so far to the necessity of controversy among ourselves, as heretofore. Never were the friends of the Church so loudly called on as now to be at peace and unity among themselves. If the spirit of party could not be healed, it could be, and ought to be assuaged, by mutual forbearance. A subtle foe, (alas! that any professed branch of the Church of Christ should be so,) though vanquished, is now risen up once more, with increasing strength, and unabashed by defeat, to take advantage of our dissensions, and to array herself against the host of God's elect. If the principle of Love be not strong enough to bring us together, shall not the declaration of Christ? "A power divided against itself shall not stand."

The preacher then urged the consideration that the affliction with which God, for six years, has been pleased to try the diocese, has not had the effect designed. What use, he asked, has been made of it? Affliction is the rule of the cross. Even Christ was not made a perfect sacrifice without suffering. He then spoke of the adversity under which the Church in this diocese had been suffering as a cloud that had hung gloomily over it, but, but through it he recog-

nized the pillar of fire which in God's own time and way, would lead us out of the gloom. For it is the privilege of Christians to grow great by affliction; and it was to be hoped that our recent adversity had been used to the promotion of a greater growth in grace, of a more expansive charity, a more perfect faith.

More personally addressing his brethren of the convention, the speaker then said, "we meet each other face to face, brethren in Christ; we have offered one Common Prayer; we are to feast together at the common table of Christian love; shall we not go to the work we have come up hither to do, with the apostolic invocation, 'let us follow after the things that make for peace, and things wherewith one may edify another.' For such a result I have hoped; for it I have prayed, and according to the means vouchsafed to me I have now endeavored to enforce it. Would that another more competent had been appointed to discharge this duty; in the attempt to perform which I have not stood in my own strength, but have endeavored to 'speak the truth in love.'"

At the conclusion of the services, as stated in our last, the Rev. Dr. Haight, the Secretary of the Convention, called the House to order; the Rev. Dr. MOORE, the senior presbyter present taking the chair, as the rules of order provide.

The Rev. Secretary then proceeded to call the roll of the clergy. The parishes in the diocese were then called upon for their delegates, and the credentials of each were presented, the usual committee to inspect them having been appointed by the chair. This committee consisted of W. E. Dunscomb, Esq., and Judge Sandford.

The roll having been called, and a quorum of both orders being reported present,

Judge Sandford rose and offered the following resolution:—

*Resolved*, That the list of the Clergy, which has been submitted by the Secretary, for the purpose of organizing the Convention, be referred to a Committee consisting of three clergymen, and two lay delegates, to be appointed by the Chairman, to report whether any names of ministers are placed on such list who are not entitled to seats in the Convention, and whether the names of any entitled to seats are omitted therefrom.

Also, that it be referred to the same committee to examine and report upon the contested seats of the lay delegates; and upon the right to seats in the Convention of all persons claiming to sit as lay delegates whose names have not been called.

Dr. Haight rose to order. This is not the time for offering that resolution. The rule of order of the Convention provides that the question involved in it is to be presented immediately after the election of the President, which is the first thing to be done after ascertaining the fact of the presence of a quorum.

John C. Spencer, Esq., disagreed with the Rev. Secretary on the point of order. This was a matter of organization, and should be settled be-r the President of the Convention be chosen, 'n order that it may be ascertained who have a right to vote for the President. The 5th rule of order was not necessarily binding on this Special Convention, which had a right to make rules of order for itself. The list of Clergy just called, was the old standing list; things had changed since it was made.

The point of order was further discussed by Judges Sandford and Jones, Rev. Drs. Hawks and Haight, W. H. Harison, Esq., and Rev. Dr. Vinton; which last named gentleman argued closely from the canons and the constitution, that the proposed object of the resolution of Judge Sanford is abundantly provided for, and that the proper time for introducing it is when a question of contested right to a seat shall come up for decision.

Mr. Spencer then took the floor, and went, at length, into a reply to what had been said in favor of the point of order raised by Dr. Haight, and against the resolution offered by Judge Sanford.

Rev. Mr. Hill, rector of Zion Church, Morris, Otsego county, moved to lay the resolution on the table.

Rev. Dr. Higbee asked to have the vote taken by orders, whereupon the motion was withdrawn.

It being renewed by somebody else, and the vote by orders being again called for, a motion to take a recess was made.

A vote by orders being called for, this motion was withdrawn, and a motion to adjourn until to-morrow morning was made by Rev. Mr. Battin, of Christ Church, Cooperstown.

A vote by orders was then called for, when Rev. Mr. Parks was indulged in the delivery of an appeal to the Convention to proceed at once to organization, without the "lets and hindrances" which have been interposed thereto.

The question on adjourning until to-morrow morning at 9 o'clock, was then about to be taken by orders, when Mr. Battin withdrew it. It was immediately renewed, and the elaborate process of taking a vote by orders was commenced. It was exactly 4 o'clock when the first name was called.

The Rev. Mr. Parks, just before the question was put, rose and remarked that if it were true, as some gentlemen had contended, that this Special Convention were under no written rules of order, it would be in order for him to make a motion. He moved that Rev. Dr. Creighton, of Hyde Park, be unanimously chosen President of the Convention. But this was decided to be irregular, pending a motion to adjourn.

The vote on the motion to adjourn till 9 a.m., to-morrow, was decided in the negative, as follows:—

| | AYES. | NOES. |
|---|---|---|
| Clerical, . . . . . | 41 | 91 |

The calling of the lay delegates was dispensed with, and the motion to adjourn declared lost.

The resolution of Judge Sandford was then withdrawn for the present.

A great number of gentlemen, clerical and lay, at this point moved that Rev. Dr. Creighton be unanimously appointed President of this Convention. On putting the question, it was very evident that almost every person present was in favor of the nomination. There was, however, a single objection to dispensing with the ballot, but it was withdrawn almost as soon as made, though "Mr. Gilroy," a lay delegate from Christ Church, North Brooklyn, who moved it, said he would give his reasons for offering it if demanded.

Rev. Dr. Creighton was then unanimously elected, and took the Chair, expressing his thanks to the House for the honor done him, in electing him once more to that important office, and he invoked the observance of that spirit of courtesy and kindness in their deliberations and actions, which had hitherto characterised this body.

It was then remarked, that the Secretary of the Convention, elected in September, holds his office during the year, so that an election of that officer had not to be gone into at the present session.

On motion, took a recess till half-past seven o'clock in the evening.

EVENING SESSION.

The President took the chair at half-past 7 o'clock, and called the house to order.

Mr. W. H. Harrison moved that the rules of order of the Annual Convention, as far as applicable, be the rules of order of the present Convention. Carried unanimously.

Rev. Mr. Leonard moved that Rev. Mr. Clarke, whose certificate as Rector of Grace, Prattsville, is defective, be admitted to his seat, he being *de jure*, entitled thereto.

Judge Sandford moved that the motion be for the present laid on the table, intimating that the resolution offered by him this afternoon will not preclude the consideration of this particular case. Lost.

The case was then referred, on motion, to a committee of five, to report forthwith. The chair appointed the committee, composed of three clergymen and two lay delegates to the Convention, viz: Rev. Mr. Leonard, Drs. Vinton and Taylor, Judge Sanford, and Floyd Smith, Esq.

Hon. J. C. Spencer offered the following resolution:—

Resolved, That doubting whether the call by the Standing Committee for a Special Convention, at this time and place, is warranted by the provisions of the constitution, and deeming it advisable that due time should be given to consider the matter proposed for its deliberation, this meeting will not proceed to the transaction of any business.

Hon C. S. Benton, of Little Falls, (late Secretary of State) proposed as an amendment, to strike out all after the word, *Resolved*, and insert that this Convention do now proceed to the election of a provisional Bishop.

Here the Secretary read a communication from the Standing Committee in regard to the call of this Convention. It recited the Canon passed at the recent session of the Triennial Convention of the Church, and an opinion by the legal members of the Committee, given by the Standing Committee's request. It maintained the power of the Standing Committee, under the Constitutions and Canons of the Church, to call a Special Convention. It was signed by Chief Justice Jones, Gulian C. Verplanck, and Murray Hoffman, Esqs.

Rev. Mr. Van Kleeck, of Troy, rose to offer a substitute for the pending resolution and amendment, that this Convention approves the action of the Standing Committee in calling the Convention. He thought if they had not, they would have been very much blamed by the Diocese.

Fred. J. Betts, Esq., of Newburgh, wished to bring the question, in the simplest way, before the body for action. He would, if in order, offer a substitute for the whole now before the house, to the effect that this Convention, not being constitutionally called, adjourn *sine die*. This resosolution was read for the information of the house.

The Secretary read the rule of order applicable to the precedence of motions.

Hon. Mr. Spencer then took the floor, in support of the main resolution, offered by himself. He said that, in presenting himself, he felt that he was speaking to expectation, it having been announced in one secular press [the *Express*] that such was his intention. He wished to discuss this as an abstract question: he knew very well there was a good deal of feeling entertained on the subject. He was sensible too that he had much to contend against, on account of the impatience of the house to transact the business for which they had been assembled. He felt it to be a duty, however, to make the stand he had done; and he should do it in the plainest and simplest manner possible. No one could be more desirous than himself to restore quiet to this diocese, but he had been educated in a school that taught him to attain his objects, if possible, in a legal manner. And anxious as he was that an Episcopalian officer should be appointed, he would not lend himself to trifle with or break down any constitutional provision, even to attain that desirable object.—His propositions were that the Standing Committee had no power to call this Convention; and that this Convention, having been illegally called, they could not act.

The Standing Committee in their report, had adverted to the proceedings had in 1845, when Bishops were invited by them into the Diocese, and the proceeding was declared to be warranted by the constitution and canons, and to be highly commendable. The cases were not parallel. Then there was an imperative necessity, which did not now exist. He did not think, great as the exigency now was, that it was sufficient to warrant a departure from constitutional forms of proceeding.

To make the proceedings of this body valid, it should be called by competent authority. We are not a corporate body, but are acting in our individual capacity, according to certain stipulations. Though the will of the majority of the Convention governs, that will must be expressed, and the acts of the majority be in accordance with the engagements into which it has entered. The constitution is the only fundamental law, and if it be not regarded, this disregard is a revolutionary act. The speaker read authorities upon this point; one of which went to the point that the incumbent would be liable to be ousted, if appointed by a meeting not constitutionally called. He considered the call of this Convention to have been made by no competent authority.

In support of his second proposition, he read the 2d article of their own constitution, and argued that the contingency provided for had not occurred, and therefore this convention could not be legally convened; he maintained that the Episcopate was not vacant; their Bishop was still in existence, although it was true that he was suspended and disabled from acting. The standing committee had for the last five years recognized Bishop Onderdonk by providing for him a yearly stipend out of the episcopal fund, and by various other acts. The General Convention also by their acts, and by the various canons enacted since his suspension, have recognized him as the Bishop of the diocese. Now, said Mr. Spencer, we cannot in the same breath say there is a Bishop in this diocese and yet a vacancy.

He then referred to the 4th canon of the General Convention of 1832. At that convention, he said there was a revision of the canons, the 4th canon prescribing that there shall be a standing committee in each diocese, and that where there is no bishop, the standing committee shall be vested with the Bishop's power—that is, the clerical members of the committee are vested with his authority for all ecclesiastical purposes. Now is there any authority in any of those canons by which a standing committee can call a special convention? Under canon four, no special convention can be called; in fact, no canon has given authority to call a special convention, because, although it would seem that one canon does invest them with ecclesiastical authority, yet another canon vests this authority in another body.

Again, unless there is an actual vacancy in the diocese, they cannot under any of those canons act. Now there is no vacancy here, and therefore any action they might take would be invalid and of no force. Mr. Spencer then referred to the term "discipline," which some understood to mean all that related to the affairs of the Church. He thought that was too broad a signification to give it. Was the standing committee to control all the parishes in this diocese? He thought not. The people of this diocese might meet, and sweep away our entire constitution. Authority is not to be assumed unless it is an irresistible implication from a provision, and where no other can be drawn from it: and lastly, where there is an express provision, no implication can be drawn, because the higher authority has spoken out. I therefore submit there is no ground for implication here.

The power for calling this convention must be express—otherwise it cannot be called at all. Mr. Spencer said it was also desirable that some reasonable time should be given before they are called upon to act in this matter; it was only about six weeks since the question was first started. Would it not be as well, said he, to let it stand over to the next annual convention? There would be not much time lost. He, Mr. Spencer, had great confidence in the efficacy of time. There was no necessity for railroad speed in this matter.

He submitted to the convention, whether they are not bound to hold to the decisions of two conventions which have already decided that there was no vacancy.

Dr. Vinton moved to adjourn until 9, A. M., (Thursday).—Waived for the present.

The cases of the Clergy referred to a Committee, were reported upon, and they were admitted to sit.

A Lay Delegate hoped the motion to adjourn would not prevail, many delegates wishing to go home.

After some discussion as to whether Dr. Vinton ought to press his motion to adjourn, waived by him, that gentleman proceeded to reply to the arguments of the Hon. John C. Spencer.

Dr. Vinton said the remarks of the gentleman from Albany were very edifying, and he was happy that the gentleman had discussed the power of the standing committee, and if this convention will elect an assistant Bishop they will do it in defiance of the learned gentleman's arguments, and decide that the standing committee of this diocese were right in the steps they have taken. Many of the honorable gentlemen's arguments grow out of the habitual disposition which he has to treat ecclesiastical conventions in the same manner in which he treats political bodies. He contended that the Convention of the Diocese had settled this question of the right of the Standing Committee to call a special Convention, when the diocese is situated as this is now. It was an incident of discipline, and the Standing Committee has power in such a case. He cited examples of the use of such power, under the canons of the Church.—(Canon x., sec. ii.)

He then turned to the 2d article of the Constitution, authorizing the Bishop to call special conventions, and the Standing Committee in the case of a vacancy, to do so. The canon passed by the late General Convention, was enacted with direct and solitary reference to this Diocese. It could apply to no other, and such a case can never occur again. For the Convention also enacted that no such sentence as that upon the Bishop of this diocese, shall ever be again passed. Did that Convention know nothing of the Constitution of this diocese when they passed this canon? The honorable gentleman's argument stultifies and nullifies the fathers and the legislators of the Church. The Rev. speaker then proceeded to show that the distinction taken by Mr. Spencer was a very nice one, and one upon which the learned gentleman had not always been so clear. he also reminded the House that this election would be, after all, only a nomination. The standing committee of a majority of the dioceses, first, and a majority of the House of Bishops, afterwards, are to act upon it, and it cannot be decided without due deliberation.

This Convention had come together in consequence of the call, and had sanctioned it by doing so. And the Rev. gentleman wound up with a most feeling and eloquent peroration, dwelling upon the pitiable state of the Church in this diocese, now, and the importance of a speedy termination of it.

Mr. Betts conceded that Dr. Vinton's argument had enlightened him on several points, but he had still some unremoved doubts. He quoted the General Constitution of the Church:—"The Bishop or Bishops in every diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that diocese;" and from this argued that the General Convention had no right to pass the Canon enacted at their recent session.

Rev. Dr. Vinton thought that that language had reference to the "rules" which should be adopted in the Convention of the diocese regulating the manner of taking the vote, &c., and had no such meaning as that given it by the learned gentleman.

Mr Betts thought otherwise. Besides, he contended that this second article of the diocesan Constitution had already been under careful consideration, for several successive years, with a view to just such an amendment as would provide for the permission of the Standing Committee to call a Special Convention, but all in vain. He desired information; he believed this Convention was unconstitutionally called. He had some doubts, however, as to whether the Convention, called as it is, representing as it does the whole Church in the *Diocese*, may not proceed to elect. He wanted light upon the question.

The question was then taken, by orders, on adopting the resolution of Mr. Spencer, declaring that it is inexpedient for this Convention to proceed to act.

It was decided in the negative as follows:—

| CLERICAL. | | LAY. | |
|---|---|---|---|
| Ayes . | 17 | Ayes . | 18 parishes. |
| Noes . | 94 | Noes . | 109 do |

CLERGY; Ayes: Rev. Dr. Anthon, Messrs. Beare, Bedell, C. W. Bolton, Brown, Canfield, Chipman, Davenport, Denison, Frost, Dr. Hackley, Dr. Hawks, Ransom, Richards, Richmond, J. C. Smith, Smithett.—17.

Noes: Rev. N. H. Adams, Applegate, Appleton, Babcock, Barrows, Dr. Berrian, Bingham, Bostwick, Dr. Brown, Bruce, Buel, Bull, J. W. Clark, R. Cox, S. Cox, Dr. Creighton, Dr. Cruse, S. Davis, DeKoven, Douglass, Draper, Duncan, Edwards, Eigenbrodt, Elmendorf, Evans, Fash, Fowler, Gallaudet, Geer, Gordon, Haight, W. F. Halsey, Hanson, Dr. Harris, A. B. Hart, Hawksley, Heyer, Dr. Higbee, Hill, Hitchcock, Hobart, Hubbard, D. V. M. Johnson. Dr. S. R. Johnson. *Dr.* W. L. Johnson, E. Jones, Judd, *Dr.* Kip, Labagh, LeBaron, Leonard, Long, McIlwaine, *Dr.* McVickar, Millett, W. H. Moore, *Dr.* Morris, Neide, Nichols, Noble, Olssen, Pardee, Parks, Payne, T. M. C. Peters, Pound, *Dr.* Price, *Dr.* Robertson, Scofield, Shackleford, Shaw, F. W. Shelton, Sleight, O. H. Smith, Spooner, Starkey, Stoughton, Traver, Townsend, Tuttle, Twing, Van Kleeck, *Dr.* Vinton, Wainwright, Walsh, J. M. Ward, Washbon, Watson, Weaver, Wells, Wheaton, Williams, Wiley.—94.

LAITY voting *Aye*: St. Peters, Albany; Trinity, Plattsburgh; Christ, Walton; St. Anns, Brooklyn; Ascension, Epiphany, Grace, Intercession, St. George's, St. Jude's, St. Mark's, St. Mary's, St. Peter's, New York; Ascension, Æsopus; Trinity, Ulster; Zion, Greenburgh; Christ, Pelham; Grace, Whiteplains.—18

*Noes*: St. Paul's, Trinity, Albany; St. Johns, Cohoes; Trinity, Rennsselaerville; Trinity, W. Troy; Christ, Hudson; St. Johns, Stockport; St. Peters, Hobart; St. Johns, *Delhi*; St. Annas, Fishkill Landing; St. James, Hyde Park; St. Pauls, Pleasant Valley; Christ, Poughkeepsie; St. Pauls, Red Hook; Cross, Ticonderoga; St. Johns, Johnstown; Trinity, Athens; St. Lukes, Catskill; Christ, Greenville; St Pauls, Oakhill; Grace, Prattsville; Trinity, Windham: Emmanuel, Little Falls; Calvary, Grace, St. Johns, St. Lukes, St. Marys, St. Thomas, Brooklyn; St Paul's, S. Brooklyn; St. Marks, St. Pauls, Williamsburgh; St. Anns, Amsterdam; New York, Advent, All Saints, Calvary, Emmanuel, Grace, Holy Apostles, Holy Evangelists, Holy Martyrs, Redemption, St. Barnabas, St. Clement's, St. Esprit, St. George the Martyr's, St. James, St. John Baptist's, St. Luke's, St. Matthew's, St. Simon's, St. Stephen's, Transfiguration, Trinity (3), Zion; St. James, Goshen; St. George's, Newburgh; St. Thomas, New Windsor; Grace, S. Middletown; St. Andrews, Walden; Zion, Morris; Grace, Cherry Valley; Christ, Gilbertsville; St. Matthew's, Unadilla; Christ, Paterson; St. George's, Astoria; St. John's, Cold Spring Harbor; St. Paul's, Glencove; St. George's, Hempstead; Grace, Jamaica; Christ, Manhasset; St. Saviours, Maspeth; Trinity, Rockaway; Grace, S. Oyster Bay; Trinity, Lansingburgh; Christ, St. John's, St. Paul's, Troy; St. Paul's, Castleton; St. Andrew's, Richmond (2); Christ, Piermont; Christ, Ballston Spa; Bethesda, Saratoga Springs; Grace, Waterford; Grace, Canton; Christ, Morristown, Grace, Norfolk; St. Johns, Huntington; Christ, Sag Harbor; Caroline, Setauket; St. Johns, Monticello; St. Johns, Kingston; Christ, Marborough; All Saints, Milton; St. James, Fort Edward; Trinity, Granville; Christ, Hampton; St. Pauls, Whitehall; *St.* Pauls, Eastchester; *St.* Thomas, Marmaroneck; *St.* Anns, Morrisania; *St.* James, North Salem; Christ, Rye (2); St. James the Less, Searsdale; Christ, Tarrytown. St. Peters, Westchester.—109.

Rev. Mr. Hill, of Morris, Oswego County, moved that the Convention proceed, after prayers to-morrow morning, at ten o'clock, to elect a Provisional Bishop, by ballot. Carried unanimously.

The Convention, at 10 minutes to 12, adjourned.

Thursday, Nov. 28th.

The Convention assembled at 9 o'clock.

Morning prayers were said by the Rev. Alexander H. Leonard, and the lessons read by the Rev. Wm. H. Hill.

After some incidental business, Mr. John Jay moved that the application of the coloured Congregation, (St. Philip's), be referred to the Committee on Churches. He made some remarks, in support of his motion, and among other things said that if the Convention went into an election of Bishop, without admitting this church, he would be no Bishop of theirs, and he intimated that, in that case, they would apply to England for a Bishop. In England, there was none of that contemptible aristocracy of color, of which there is so much in our own country.

The hour of ten arriving, Mr. A. J. Bleecker called for the order of the day, which he waived for a moment, to allow of the admission of three new churches, favorably reported upon by the proper Committee. Some discussion upon a point of order took place here, Mr. Jay still insisting that his resolution had precedence. He moved that the resolution fixing the order of the day at ten o'clock be reconsidered for the purpose of taking up his proposition. A motion to lay this motion on the table prevailed

The Rev. Secretary then proposed that the Divine Blessing be invoked upon the work about to be done.

The following selection from the Psalms, in metre, was then sung by the whole congregation standing. Doctor Haight leading:

"To thee, O God of Hosts we pray,
Thy wonted goodness, Lord renew;
From heaven, thy throne, this vine survey,
And her sad state in pity view

"Behold the vineyard made by thee,
Which thy right hand did guard so long;
And keep that branch from danger free,
Which for thyself thou mad'st so strong.

"Do thou convert us, Lord, do thou
The lustre of thy face display;
And all the ills we suffer now,
Like scattered clouds, shall pass away."
(61 Sel).

The President then commended the subject to the silent prayers of the Convention, and the congregation, for which purpose silence was preserved for the space of five minutes. This solemn season passed, the President proceeded to offer prayers for the occasion, which were joined in, devoutly, by the whole of the great congregation present.

The chair appointed the following Committees, to take and count the ballots for Bishop.

| CLERICAL. | LAY. |
|---|---|
| Rev. Dr. Higbee, | Hon. Luther Bradish, |
| Rev. Dr. Taylor, | Hon. John A. Dix. |

The Secretary then proceeded to call the names of delegates certified, who had not yet made their appearance. Among those called, (some of whom answered, and some not,) we noticed the name of Hon. Washington Hunt, the Governor elect of the State.

An attempt was made to add one member more to each board of tellers, but the motion was laid on the table, on motion of Rev. Dr. Tyng.

The Secretary then commenced to call the roll of the clergy, each minister approaching the tellers, in front of the chair, (the whole house being silent and attentive all the while,) and depositing their votes singly and solemnly.

The Committee on the Clerical vote, having counted the ballots, reported as follows:—

FIRST BALLOT.

CLERICAL.

| | |
|---|---|
| The whole number of votes, | 169 |
| Necessary to a choice, | 85 |
| Rev. Dr. Seabury, | 76 |
| Rev. Dr. Whitehouse, | 43 |
| Rev. Dr. Williams,* | 31 |
| Rev. Dr. Wainwright, | 10 |
| Rev. Dr. Vinton, | 4 |
| Rev. Dr. Creighton, | 2 |
| Blank, | 1 |

During the absence of the tellers Rev. Dr. Vinton offered a resolution, to the effect that steps be taken to obtain from Bishop Onderdonk a release of any claims he may have upon the Diocesan Fund, over and above $2,500 a year.

Rev. Dr. Schroeder thought this a very important matter. The Bishop had been suspended from the exercise of his functions, but not from benefice.

Mr. Betts, of Newburgh, thought this resolution ought not to pass at all. This Convention had exclusive and full power over the fund, and could direct its appropriation as they please.

[This report being made, there was another effort made by the Messrs. Jay to bring up the matter of the St. Philips (colored) church, asking for admission here. But after much cross conversation, of the usual kind, when this subject is periodically brought up, the matter was laid on the table, not five being found on the floor to sustain the older Mr. Jay in his demand that the question be taken by orders.]

Hon. John C. Spencer was of opinion that the resolution should not be made so explicit as to the directions to the Trustees of the Fund, who, he thought might be instructed to arrange the subject with Bishop Onderdonk. As at present drawn, the resolution might bind the Convention to pay Bishop Onderdonk $2,500. The amount paid to him ought to have reference to the amount of the fund under the direction of the diocese.

The subject was discussed at much further length by several gentlemen, clerical and lay. At last, both the mover of the resolution and the proposer of the amendment agreed to withdraw their propositions, to make way for one by Mr. Spencer, instructing the Trustees of the Fund to inquire into the relations of the Diocese with Bishop Onderdonk, regarding his claims on the Episcopal Fund, &c., and to make a settlement with him, subject to the approbation of the Convention, and that they report to the next Convention. Carried.

FIRST BALLOT.

LAY.

The Committee on the lay vote reported as follows:—

| | |
|---|---|
| Whole number of votes, | 177 |
| Rev. Dr. Seabury, | 75 |
| Rev. Dr. Whitehouse, | 55 |
| Rev. Dr. Williams, | 27 |
| Rev. Dr. Wainwright, | 13 |
| Rev. Dr. Vinton, | 3 |
| Rev. Dr. Creighton, | 2 |
| Rev. Dr. Haight, | 1 |
| Rev. Dr. Brown, | 1 |

So there was no choice by either order, on the first ballot; and the house went into a second, at 5 minutes past 2.

Just as the second ballot was commencing, Rev. Dr. Whitehouse rose and withdrew his name as a candidate.

Rev. Dr. Price offered several resolutions, instructing the Trustees of the Episcopal Fund to pay to the Provisional Bishop, from the day of his consecration, the balance of the income of the Episcopal Fund, which, at that time, might not be otherwise appropriated.

Judge Sanford moved to amend by fixing the sum at $4,000.

Chief Justice Jones and Mr. Betts were opposed to this, as it would be inconsistent with engagements already existing.

Before a question was taken on this resolution, the tellers came in, and its further consideration, for the present, was postponed.

SECOND BALLOT.

CLERICAL.

| | |
|---|---|
| Whole number of votes, | 172 |
| Necessary to a choice, | 87 |
| Rev. Dr. Williams had, | 84 |
| Rev. Dr. Seabury, | 78 |
| Rev. Dr. Wainwright, | 4 |
| Rev. Dr. Price, | 1 |
| Rev. Dr. Vinton, | 1 |
| Rev. Mr. Wheaton, | 2 |
| Blank, | 2 |

* President of Trinity College, at Harford, Ct.

LAY.

| | |
|---|---|
| Whole number of votes, | 171 |
| Necessary to a choice, | 86 |
| Rev. Dr. Williams had, | 91 |
| Rev. Dr. Seabury, | 72 |
| Rev. Dr. Wainwright, | 2 |
| Rev. Dr. Creighton, | 2 |
| Rev. J. H. Williams, | 2 |
| Rev. Dr. Whitehouse, | 1 |
| Divided, | 1 |

There being no concurrence between the two orders, there was again no election.

The Convention adjourned until 7 o'clock, evening.

EVENING SESSION.

At the appointed hour, the Convention met, and the President called the house to order, and requested that the aisles be kept clear.

Henry Hone, Esq., requested the Chair to require that private conversation be abstained from, as interfering with the prosecution of business.

The Chair complied with the request.

As the house was about to go into the third ballot, for Bishop, Rev. Dr. Vinton rose and withdrew the nomination of Dr. Seabury. Dr. Vinton nominated Bishop Southgate. And Professor Henry seconded the nomination. Mr. Spencer nominated Dr. Williams. Mr. Hobart, of Trinity, made a personal explanation as to his own vote, and stated that he had been actuated by the determination, in conjunction with his friends, to defeat the election of Dr. Seabury. Dr. Hawks called for the reading of a canon (since repealed,) providing that a Bishop appointed to a foreign episcopate, be not elected a bishop of the church, at home. He thought it might turn out that Bishop Southgate is not eligible. Mr. Harison was surprised that one so proverbially well versed in the canons of the church could be ignorant of the repeal. Dr. Vinton replied particularly to Dr. Hawks, but was interrupted by calls for the question, and for the ballot. The Chair decided that that was the true course, and the third ballot commenced. As before, it occupied a great while, but at length, the tellers retired with their boxes, and were absent nearly an hour. On returning, the following was found to be the result of

THE THIRD BALLOT.

CLERICAL.

| | |
|---|---|
| Whole number of votes, | 174 |
| Necessary to a choice, | 88 |
| Bishop Southgate had, | 91 |
| Rev. Dr. Williams, | 81 |
| Rev. Dr. Seabury, | 1 |
| Blank, | 1 |

LAY.

| | |
|---|---|
| Whole number of votes, | 179 |
| Necessary to a choice, | 90 |
| Rev. Dr. Williams had, | 93 |
| Bishop Southgate, | 82 |
| Rev. Dr. Wainwright, | 2 |
| Rev. Dr. Seabury, | 1 |
| Horatio C. Southgate, | 1 |

So, the two orders not concurring, there was no choice. A host of nominations were made. Among the rest Dr. Wainwright was nominated by Dr. Tyng, who expressed the hope that it would be *viva voce*, and by acclamation. Dr. Williams and Bishop Southgate, were renominated, and the House went into a fourth ballot, the result of which will be given below.

Meantime, Rev. Dr. Price's resolution, in reference to the Bishop's salary, had been taken up, and undergone several amendments, and no little conversational discussion. The clerical vote was called, on an amendment proposed, to leave the amount blank, subject to the action of the next Convention. The result was, (clerical) ayes 59, noes 89. On motion, the calling of the lay vote was dispensed with, and the amendment was decided to be lost.

The original resolution, ordering the payment to the Provisional Bishop of all the income of the Episcopal Fund, over and above the $2,500 appropriated, annually, to Bishop Onderdonk, was then passed.

FOURTH BALLOT.

CLERICAL.

| | |
|---|---|
| Whole number of votes, | 173 |
| Necessary to a choice, | 87 |
| Rev. Dr. Southgate had, | 91 |
| Rev. Dr. Williams, | 77 |
| Rev. Dr. Wainwright, | 4 |
| Rev. Dr. Haight, | 1 |

LAY.

| | |
|---|---|
| Whole number of votes, | 175 |
| Necessary to a choice, | 88 |
| Rev. Dr. Williams had, | 89 |
| Rev. Dr. Southgate, | 84 |
| Rev. Dr. Wainwright, | 2 |

Still no choice for want of concurrence between the two orders

At eleven o'clock the Convention proceeded to vote again, being the fifth ballot.

Before the poll was closed, many of the members had retired in consequence of the lateness of the hour. At 12 o'clock the result of the last ballot was as follows:—

FIFTH BALLOT.

CLERICAL.

| | |
|---|---|
| Whole number of votes, | 169 |
| Necessary to a choice, | 86 |
| Right Rev. Horatio Southgate, | 91 |
| Professor Williams, | 77 |
| Blank, | 1 |

Bishop Southgate was again elected by the clerical delegation, but owing to the lay vote giving a majority for the Rev. John Williams, it was declared there was no choice. The lay delegates' whole vote on the fifth ballot was 174, viz.:—

| | |
|---|---|
| Bishop Southgate, | 82 |
| Rev. Dr. Williams, | 90 |
| Rev. Dr. Vinton, | 2 |

At this stage of the proceedings of the Convention, Mr. Cowman, a lay delegate from Hyde Park, Dutchess Co., moved that the Convention now adjourn *sine die*, after the reading of the minutes. —The vote of the clergy being taken, resulted as follows: 106 in the negative and 53 in the affirmative.—Lost.

The Hon. John C. Spencer, of Albany, stepped forward and proposed that the delegates, both clerical and lay, might come to some definite conclusion and unite together upon one or the other of the candidates. He said he would suggest that a portion of the friends of both candidates meet together in the morning, with a view of selecting a Committee of six from each side, to be appointed as a Committee of Conference, whereby they could confer together, and probably settle all existing differences of feeling, and make a choice for a Provisional Bishop, without balloting more than once. It was strongly advocated and unanimously recommended by the Convention. It being near one o'clock in the morning the Convention adjourned till nine o'clock this morning.

FRIDAY MORNING, Nov. 29.

[The Convention did not meet at the usual time, (9 o'clock) on account of the informal conference between the friends of the respective candidates. Those of the *Coalition* candidate, Dr. Williams, met in the upper Sunday School room, and the other side in the lower. Not having a seat in Convention, we were not present at these conferences, but we understand a Committee of six was nominated by each party to propose some plan of accommodation and some candidate who might be accepted by both. The *Coalition* Committee were Rev. Dr. Taylor, Rev. Messrs Hobart and Bedell, Hon. J. C. Spencer, Judge Sandford, and Prof. Church. The other committee was composed of Rev. Drs. Berrian, Schroeder and Higbee, Judge Jones, W. H. Harison, and A. J. Bleecker, Esqs. These conferences lasted all the forenoon, but form no part of the regular business of the Convention.]

Half past 12 M., the Rev. Dr. Vinton said the Litany.

The minutes of yesterday's session were read, amended and approved.

Mr. Spencer then rose and said that he regretted to state that the Conference had not produced any definite result. They had met in a Christian spirit, and had interchanged their views; but were unable to agree on any one candidate. He trusted, however, that the time thus occupied had not been spent in vain.

The order of the day (the election) being called for, Rev. Prof. Henry rose and stated that he was instructed to withdraw the name of the Rt. Rev. Horatio Southgate, and substitute that of the Rev. Wm. Creighton, D.D. This withdrawal of a candidate who had been thrice elected by the *laity* was intended as a peace offering, and he hoped it would be accepted as such.

Mr. Spencer quickly arose and inquired what the Rev. gentleman meant by saying that he he withdrew the candidate thrice elected by the *Laity*? Prof. Henry stated that he said, or at any rate meant to say, that he withdrew Bishop Southgate, who had been three times elected by the *clergy*, and proposed the Rev. Dr. Creighton as an act of conciliation to the *laity*. This explanation produced some little amusement, as the Rev. gentleman was evidently wholly unconscious of his *lapsus linguæ*.

Mr. Spencer re-nominated the Rev. Dr. Williams, and warmly pressed him upon the Convention as a conciliation candidate.

Rev. Mr. Parks seconded the nomination.

A sixth ballot was ordered.

Rev. Dr. Creighton relinquished the chair to the Rev. Dr. Wainwright, and withdrew.

Rev. Dr. Vinton presented the application of two churches for admission, and asked that they might be referred to the appropriate committee. Granted.

Judge Jay demanded that the application of St. Philip's Church for admission be allowed, and made an onslaught on the Standing Committee. Dr. Haight stated that the Standing Committee had acted on the application two or three years since. Mr Jay hereupon seemed somewhat at a loss to know where the application was, but it was at length found out that it had been laid on the table yesterday. Whereupon

Rev. Dr. Vinton moved that it be taken from the table, which was lost on a *viva voce* vote by an overwhelming majority.

A *sixth* ballot was then taken, with the following result:—

| | Clergy. | Laity. |
|---|---|---|
| Rev. Dr. Creighton | 90 | 81 |
| Rev. Dr Williams | 75 | 93 |
| Rev. Dr. Vinton | 2 | 1 |
| Rev. Dr. Southgate | 1 | |
| Rev. Dr. Wainwright | | 1 |
| Blank | 1 | |
| No. of Votes | 169 | 176 |

The announcement of the large lay vote for Dr. Williams elicited some applause in the lower part of the house, which was immediately suppressed by the chair.

Mr. A. J. Bleecker moved that the House do now adjourn *sine die*. A motion was made to lay this on the table, but was withdrawn at the request of Rev. Mr. Parks, who stated that he wished that the friends of Dr. Williams should have another meeting for conference and endeavor to effect some arrangement.

Mr. Bleecker renewed his motion for adjournment, which was lost on a vote by orders—Clergy, Ayes 53, Noes 109. The lay vote was dispensed with.

A *seventh* ballot was ordered, which resulted as follows:—

| | Clergy. | Laity. |
|---|---|---|
| Rev. Dr. Creighton | 86 | 81 |
| Rev. Dr. Williams | 76 | 92 |
| Rev. Dr. Seabury | 1 | |
| Rev. Dr. Vinton | 1 | 1 |
| Rev. Dr. Wainwright | | 1 |
| Blank | 1 | |
| No. of Votes | 165 | 175 |

No choice; Dr. Creighton elected by the Clergy, and Dr. Williams by the Laity.

Rev. Dr. Hawks moved a recess till 8 P. M. to afford time for another conference.

Mr. Spencer warmly objected, believing it useless.

The motion prevailed, and the recess was ordered.

[On the adjournment of the House notice was given that the friends of the several candidates would meet forthwith in their respective rooms. Mr. Spencer's voice was heard loud in disapprobation, while other friends of Dr. Williams were equally determined in their calls for a meeting. The meetings were accordingly held.

Evening, 8 o'clock

The Rev. Dr. Wainwright took the chair.

Rev. Mr. Parks announced that all efforts at an arrangement had failed, and moved an adjournment *sine die* after the usual routine business.

Rev. Dr. Higbee seconded the motion.

The vote by orders was demanded, and resulted as follows:—

Clergy, Ayes 119, Noes, 45
Laity, " 103, " 50, Carried.

CLERGY, AYES.

Rev. Messrs. Abercrombie, J. Adams, Dr. Anthon, Appleton, Babcock, Barrows, Beare, Bedell, Dr. Berrian, C. W. Bolton, Brown, Bruce, Buel, Canfield, A. B. Carter, Clapp, T. Clark, J. P. F. Clarke, Dr. Creighton, Dr. Cruse, Cushing, Dr. Cutler, Davenport, E. Davis, S. Davis, De Koven, Denison, Diller, Draper, Duncan, Edwards, Eigenbrodt, Embury, Fairbairn, Fash, Foote, Franklin, Frost, Gallaudet, Geer, Dr. Haight, C. H. Halsey, W. F. Halsey, Hanson, Dr. Harris, W. H. Hart, Harwood, Haskins, Dr. Hawks, Dr. Henry, Heyer, Dr. Higbee, Hill, Hitchcock, Hobart, Houghton Jackson, Jeliff, Dr. S. R. Johnson, Dr. W. L. Johnson, C. Jones, L. Jones, Dr. Kip, Labagh, Le Baron, Leonard, Lounsbery, McIlwaine, Mercer, Millett, Dr Moore, W. H. Moore, Noble, Pardee, Parks, Partridge, Payne, Ransom, Reynolds, Richards, Richmond, Rodman, Dr. Schroeder, Dr. Seabury, Selkirk, Shaw, F. W. Shelton, G. A. Shelton, J. C. Smith, O. H. Smith, Smithett, Starkey, Stearns, Dr. Stone, Storrs, Stoughton, Dr. Taylor, Tiffany, Timlow, Dr. Turner, Twing, Dr. Tyng, Van Kleeck, Verren, Dr. Wainwright, Walker, H. D. Ward, H. M. Ward, Waters, Watson, Weaver, Wells, Weston, Wheaton, Dr. Whitehouse, Whiting, W. H. Williams, Wiley, Wright.—Ayes 119.

CLERGY, NOES.

Messrs. Bingham, Bostwick, Dr. Brown, Bull, J. W. Clark, R. Cox, S. Cox, H. M. Davis, Douglass, Duffie, Elmendorf, Evans, Fowler, Dr. Hackley, A. B. Hart, Hawksley, Howland, Hoyt, I. G. Hubbard, D. V. M. Johnson, Judd, Long, Dr. McVickar, J. W. Moore, Dr. Morris, Morgan, Neide, Nichols, Noll, Ollssen, T. M. C. Peters, Pound, Dr. Price, Reed, Scofield, Shackelford, Dr. Sherwood, Sleight, Spooner, Traver, Townsend, Tuttle, Dr. Vinton, Walsh, Dr. Winslow.—Noes 45.

LAITY voting AYE.

Albany, St. Paul's, St. Peter's; West Troy, Trinity; Trinity, Plattsburgh; Christ, Hudson; Christ, Walton; St. Anna's, Fishkill Landing; St. Paul's, Pleasant Valley; Christ, Poughkeepsie; St. Paul's, Poughkeepsie; St. Paul's, Red Hook; Zion, Wappinger's Creek; Of the Cross, Ticonderoga; St. John's, Johnstown; Christ, Messiah, St. Anne's, St. Luke's, St. Mary's, St. Peter's, Brooklyn; Christ, North Brooklyn; St. Paul's, South Brooklyn; St. John's, Fort Hamilton; Ascension, Green Point; Calvary, Wiliamsburgh; St. Anne's, Amsterdam. New York City—Ascension, Calvary, Christ, Crucifixion, Emmanuel, Epiphany, Grace, (2) Nativity, St. Andrew's. St. Bartholomew's, St. Clement's, St. Esprit, St. George's, St. George the Martyr's, St. James's, St. John Baptist's, St. Jude's. St. Mark's, St Matthews, St. Peter's, St. Simon's, St. Thomas's, Transfiguration, Trinity, St. Paul's St. John's, Holy Innocents; Goshen, St. James's; New Windsor, St. Thomas's; Morris, (late Butternuts) Zion; Paterson, Christ; Astoria, St. George's; Cold Spring Harbour, St. John's;—

Flushing, St. George's; Glen Cove, St. Paul's. Hempstead, St. George's; Jamaica, Grace;—Newtown, St. James's; Ravenswood, St. Thomas's; Rockaway, Trinity; South Oyster Bay, Grace; Lansingburgh, Trinity; Troy, Christ, St. John's, St. Paul's; Clifton, St. John's; Richmond, St. Andrew's (2); Piermont, Christ;—Ballston Spa, Christ; Burnt Hills, Calvary; Charlton, St. Paul's; Saratoga Springs, Bethesda; Waterford, Grace; Duanesburgh, Christ; Canton, Grace; Ogdensburgh, St. John's; Sag Harbour, Christ; Esopus, Ascension; Kingston, St. John's; Ulster, Trinity; Greenburgh, Zion; Morrisania, St. Ann's (2), New Rochelle, Trinity; North Castle, St Stephen's; North Salem, St. James's; Pelham, Christ; Scarsdale, St. James the Less; Sing Sing, St. Paul's; Somers, St. Luke's; West Farms, Grace; West Chester, St Peters; White Plains, Grace; Yonkers, St. John's, (2).—Ayes 103.

LAITY voting *No.*

St. John's, Cohoes; St. John's, Stockport;—St. John's, Delhi; St. Peter's, Hobart; St. James's, Hyde Park; St. Luke's, Cattskill;—Christ, Greenville; Grace, Prattsville; Trinity, Windham; Calvary, St. John's, St. Thomas's, Brooklyn; St. Paul's, Flatbush; St. Mark's, St. Paul's, Williamsburgh; Advent, All Saints, Annunciation, Good Shepherd, Holy Apostles, Holy Evangelists, Intercession, Redemption, St. Barnabas's, St. Luke's, St. Mary's, St. Michaels's, St. Stephen's, Zion, New York City; St. George's, Newburgh; Grace, South Middletown; St. Andrews, Walden; Grace, Cherry Valley; Christ, Cooperstown; Christ, Gilbertsville; St. Matthews, Unadilla; Christ, Manhasset; St. Saviour's, Maspeth; St. Paul's, Castleton; St. John's, Huntington; Caroline, Setauket; St. John's, Monticello; All Saints, Milton; Trinity, Granville; Christ, Hampton; St. Paul's, Whitehall; St. Paul's, East Chester; Christ (2) Rye; Christ, Tarrytown.—Noes, 50.

The Rev. Dr. Creighton resumed the chair.

On motion 2000 copies of the Journal of this Special Convention were ordered.

On motion of Mr. Spencer a vote of thanks was presented to the Rev. Dr. Creighton for his courteous and impartial conduct as President.

Also, on like motion, to Rev. Dr. Haight for his fidelity and efficiency during the present Convention and for the preceding twelve years.

On motion of F. Smith, Esq. like thanks were tendered to the Rev. Dr. Wainwright, Chairman *pro tem.*, and to the Rev. Mr. Eigenbrodt, the Assistant Secretary.

The minutes of this day's session were read and approved.

After singing the *Gloria in Excelsis* and appropriate devotions by the President, the Convention adjourned *sine die.*

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As an imperative act of justice, to Mr. Spenceer, we cheerfully allow him to make the explanations in the subjoined letter. As no new arguments are adduced, however, we presume, that the controversy may be considered as closed.

*To the Editor of the Churchman.*

I do not intend to depart from the resolution announced in your last paper, of declining any further newspaper controversy with an anonymous correspondent. I desire, however, to make two or three explanations, particularly of a mistake committed in my former reply to Dikaios. It was thus said—

"It is for the party on whom the sentence is to operate and for him only, to complain of its departure from the authority conferred on the Court, and to take the proper steps to test its validity. No other person can do it, and if my opinion had been given at length, it would appear that Bishop O, was distinctly informed that his only course was to claim his rights in a course of law, and obtain a legal decision on the validity of the sentence."

Four letters at least, and probably more, were written by me to Bishop Onderdonk, in reply to him, about the same time with that of January, 1845; of none of them did I retain a copy. In referring to that correspondence, I trusted more than I should have done to my memory, in reference to sentiments or opinions expressed more than five years previously. Certainly it now appears that in the letter of January 13, 1845, the Bishop was *not* distinctly informed that his only course to claim his rights, was a resort to a court of law. Whether that information was communicated to him in any of my other letters, I can not undertake to say. But such having been the view I had always taken of the mode of testing the question, my conviction was very strong that it had been made known to him. From the premises stated in the opinion—that the Court of Bishops had no authority to pronounce the sentence of indefinite suspension, and consequently acted in that respect without jurisdiction, the deduction, that the remedy was only to be found in a court of law, was so plain and irresistible, that I doubtless supposed every other person would perceive it. In no other way can I account for the strong impression on my mind.

I must say, however, that I do not perceive the effect upon the argument of the fact, whether he was apprised of this course or not; the consequence would be the same, viz.: that not having been brought to a judicial decision by the Bishop himself, no other person could raise the question, and until thus tested, the sentence was to be presumed valid. It is true, and the Bishop is entitled to the benefit of the remark, that in the absence of precise information, he could not be deemed to have intentionally waved the right.

One other remark, by way of explanation. Dikaios says that it was intimated in my reply, "that there was something very wrong in the Bishop's allowing me (Dikaios) to have access to this letter for the purpose of preparing my communication," and in another place, it is spoken of as "an unworthy imputation" against the Bishop, that he had allowed such access. The following is the only remark made by me on that subject; "Whether any and what inference may be drawn from the fact, that he has had access to that opinion for the purpose of preparing his communication, your readers will determine for themselves." Is there here, any unworthy imputation or any charge of any thing very wrong? and is it not plain, that the inference alluded to was simply that the Bishop may have participated in the preparation of the article? The last communication of Dikaios renders such an inference more probable in reference to both of his articles. If the fact itself be an imputation, it is not made by me, but by him who furnishes the evidence of the fact.

A fact is stated in my letter of January 13, 1845, which seems to have escaped the attention of Dikaios, and a reference to which seems proper to a full understanding of some portions of the letter. That fact is contained in the following quotation, "I have not yet seen the testimony;"—referring to the evidence on the triel of Bishop Onderdonk.

J. C. SPENCER.

Albany, December 3, 1850.

# THE CHURCHMAN.

NEW-YORK, SATURDAY, *DEC.* 7, 1850.

## The Special Convention.

A full report of the proceedings of this Assembly will be found in our columns this week. The results may be summed up in a few words; it remained in session three days, held *seven* ballotings, and failed to elect a Provisional Bishop, owiug to a non-concurrence between the Clergy and the Laity. The result does not surprise us, though the waste of so much time and labour is to be regretted. The time for preparation and concert was very brief; and a great diversity of opinion was prevalent as to the person who ought to be chosen to fill the important office of *Provisional Bishop.* This, however, was inevitable under the circumstances of the case; and the action of the Standing Committee in calling an early Convention was amply vindicated in the course of the debates. A mode of relief (though imperfect and doubtful in its character) had been tendered to the Diocese by the General Convention of the Church. It was laudable and right on the part of the Standing Committee to give the Diocese the earliest possible opportunity of expressing its views and wishes on the course to be pursued. It then remained with the Convehtion to use its good pleasure as to the acceptance of the measure, and the choice of a person to fill the *extraordinary* office.

As far as attendance was concerned, the call was eminently successful. It appears from the largest balloting that 175 of the clergy and delegates from 179 parishes were present; and we presume that more than 500 persons constituted the assembly. It is fair to state that in general this large body behaved with great order and decorum. Some little confusion occurred the first day on account of the perplexing points raised as to rules of order, and the utter inefficiency of the temporary Chairman in the maze thus created; but the Convention soon righted itself, and the threatening clouds cleared away. By the firmness and resolution of the great majority to do the work thoroughly for which they had met, the specious objections as to organization and the legality of the meeting were disposed of the first day; and a fair and clear field was left for the main business of the Session, viz., the election. Here, however, the efforts at a choice failed; and consequently the Standing Committee remains the Ecclesiastical Authority of the Diocese, and it must still have recourse to the friendly aid of other Bishops to perform the necessary Episcopal duties.

We shall briefly state the causes of this untoward result as many consider it, (though for our own parts we rejoice that Bishop Onderdonk has as yet no rival to claim our canonical obedience), and state, as candidly and impartially as we can, the difficulties which proved so great as to frustrate the purposes of those who assembled.

There were but two prominent candidates publicly spoken of for this high office, the Rev. Dr. Seabury and the Rev. Dr. Whitehouse; the first regarded as the representative of the High, the other of the Low Church party, though by no means extreme in his views. The names of other gentlemen of high respectability were also mentioned, but it was supposed tolerably certain that they would not obtain any considerable vote. It was also known that certain members of what was considered the High Church School were bitterly opposed to the election of Dr. Seabury, but to all appearance their uumber was exceedingly limited. The friends of Dr. Seabury, therefore, relying on the character and reputation of their candidate, felt confident of success; the vigor and firmness with which he had ever maintained the cause of Church principles, his zealous support of the rights and interests of the Diocese, his devotion to the cause of his oppressed and unjustly condemued Bishop, his high theological attainments and intellectual ability, and especially his controversial powers, whether against Rome or dissent, marked him as peculiarly the man to lead the Diocese amidst the difficulties which encompass it. His election on the Standing Committee by a handsome majority of both orders of the Convention, in 1848, and as a delegate to the General Convention last September, warranted in some degree this anticipation. It was believed, too, that his election would be cheerfully assented to by the suspended Diocesan, and would not be viewed as an usurpation of his rights—a consideration which ought to have great weight with the upholders of legitimate Episcopal authority. Add to this the desponding tone which was *assumed* by the *minority*, as they delighted to call themselves; the employment of menace and bluster, which showed thas they were thoroughly alarmed; the quiet confidence on the other side which deemed all management, caucussing, and canvassing superfluous;—and a favorable result might well be anticipated. At any rate, the vote of the clergy might be deemed secure;—even if that of the laity was to be considered doubtful. Of course it was impossible in so short a time to calculate with precision the vote of the latter.

Well, the first ballot was entered into, and the result was very unsatisfactory as regarded the clerical vote, for he had not a majority, as was expected, but fell short *nine* votes. A number of ballots too were cast for the Rev. Dr. Williams, the President of Trinity College, Hartford, who had not before been announced as a candidate; while those who had been spoken of as likely to divide the High Church party received but few. The regular candidate on the Low Church side received a respectable vote of both orders, and withdrew his name previously to the second ballot. The result of that ballot disclosed the efficiency of the *Coalition* tactics, as their candidate, the President of Trinity College, received a clear majority of the lay votes, and lacked but *three* of the Clergy to have been elected to the Provisional Episcopate of this great Diocese. The plan had been well conceived. The opposition to Dr, Seabury were to unite all their strength on the most available candidate, without regard to private preferences or dectrinal consistency. The High Church, or rather *Catholic* men in the Coalition, would not take the Low Church candidate, therefore the latter must become good Catholics for the nonce, and support one who was even higher than Dr. Seabury! It is due to them to say that they were well drilled, capitally officered, and skilfully manœuvered, and that the device came as near success as possible without attaining it.

It may not be denied that this unexpected result was viewed with serious alarm and grief by the old and well tried advocates of Church principles in the Diocese. It was seen that the election of him whom they delighted to honor had become impossible, and that some bold measure must be adopted to prevent irremediable defeat and disaster to themselves and to the Diocese. It was found that enough would rally around the honored name of Bishop Southgate to prevent the election of his opponent, and his nomination proved an effectual safeguard. *Three* times, by a decisive vote, the Clergy elected him as their choice, while the Laity as firmly adhered to the gentleman foom Connecticut. Could we believe that the delegations from St. Marks, and St. Peters, New York, and other churches of the same doctrinal complexion, voted for this candidate from a sincere admiration of his views and principles, we should unfeignedly rejoice that the love of "Catholic truths,' had made an astonishing progress in four short weeks; but we fear they voted with the same intelligence which the Germans of Pennsylvania exhibited, when they voted against John Quincy Adams, because they believed him to be old John Adams, and that he had married the King of England's daughter! Judging from what we overheard, we fancy some at least who abhor *Puseyism*, i. e. Baptismal Regeneration, the Apostolical succession, and other kindred doctrines, and hold Pseudo-Evangelicalism to be the very essence of Christianity, did not exactly know what they were about.

It being evident that Bishop Southgate could not obtain the lay vote, though, as the Rector of a northern parish observed, there was no material difference between his doctrinal views and those of Dr. Williams, the respected President of the Convention, the Rev. Dr. Creighton, was put in nomination. It had been declared previously to the Convention, as we are told, that if named he would be elected almost by acclamation, Yet when this assertion was put to the test its makers were found wanting. Dr. Creighton obtained about the same vote with Bishop Southgate, and was twice elected by the clergy, while the lay vote was cast for his ponent with the same precision as before. In spite of conferences, and professions, and exhortations to unity, it became evident that there was an irreconcileable difference between the two orders, and that in such a condition of things a prolongation of the contest would be useless. Both parties therefore retired, havtng made a drawn battle, and separating, too, we trust, in a much better spirit than could have been anticipated from the character and importance of the contest.

It is perhaps providential that no choice was effected under the circumstances, as the large minority in any event would have rendered the administration of the Diocese very arduous and dispiriting, Had the Coalition candidate succeeded, he would have been supported by men of opposite and in many cases extreme views, while the great body of the High Church clergy and laity would have remained passive. The Standing Committee, the Missionary Committee, and other places of honour and preferment, would, we presume, have soon been disposed of in a manner satisfactory to the victors, but what would have been done with the Evangelical Knowledge Society and its affiliated branches? "*The Churchman*" could soon have been quietly removed out of the way of troubling the powers that would have been, but might not the "*Protestant Churchman*" have proved a briar and thorn? Other questions might be asked, but we have said enough on the subject to make our readers think; and we hope, take measures to provide for future contingencies.

## Foreign Intelligence

By the arrival of the *Europa* at Boston on the 29th inst. we have received our files a week later.

The French President had delivered an able message to the Assembly, which opened on the 11th ult. and elected M. Dupin President. He gave an encouraging picture of the state of the nation both at home and in its relations with foreign powers, but did not allude in any way to the United States. He professed his adherence to the Constitution, and left it to the Assembly to say how far the resolves of the Councils General for the revision of the Constitution should be complied with. He thus speaks of the expedition to Rome!

Since my last message our foreign policy has obtained in Italy a great success. Our arms have overthrown at Rome that turbulent demagogueism which, throughout the Italian peninsula, had compromised the cause of true liberty, and our soldiers have had the signal honor of replacing Pope Pius the Ninth on the throne of St. Peter. The spirit of party will fail in obscuring this memorable deed, which will form a glorious page for France. The constant aim of our effort has been to encourage the liberal and philanthropic intentions of the Holy Father; the Pontifical power pursues the realization of the formulas contained in the *motu proprio.* of the 2d of September, 1849. Some of the organic laws have been published, and those which are to complete the *ensemble* of the administrative and military organization in the States of the Church, will not be long delayed. It is needless to say that our army, yet necessary for the maintenance of order at Rome, is equally so for our political influence, and which, having rendered itself illustrious by its courage, is no less admired for its discipline and its administration.

Things look troublous in Germany. The Prussian and Bavarian forces came in collision near Fulda, and the former fired upon the latter, killing and wounding several. After a brief skirmish, the former retired. It was not known what effect this would have on the Austrians, whose emperor had used previously a quite warlike tone. He was said to have a disposable force of 200,000 men ready to march. Russia had engaged to take care of Hungary and Galicia, in case Austria required the forces stationed there for operations in Germany.

Prussia had called out the *landwehr*, and put her armies on the war footing. These together amount to upwards of 400,000 men. Many of the smaller states were also arming.

France was stationing large *corps d'armees* on the Rhine and Moselle for the purpose of observation.—It was said that if the Russians should march into Germany, they would do the same to preserve an equilibrium. In all probability the next advices will prove very important.

A splendid Turkish three decker of 120 guns had been blown up off Constantinople, and nearly 1000 men perished, including a vice-admiral, six captains, and several other excellent officers.

The excitement in England about the new Papal bishoprics still continues. The Bishops of Ripon and Lincoln had returned answers to addresses, speaking in strong terms of this usurpation of authority. They severally recommend an appeal to the Legislature and the diligent instruction of their flocks by the clergy in the doctrines of the Church, with the exposure of the errors of Rome. We regret to see in some cases an undue stress laid upon "the royal supremacy," which, as carried out by Lord J. Russell & Co., has gone already too far. Even the dissenters have become great admirers of this feature in the royal prerogatives! At some of the meetings, clergymen of the Church of England were so extravagant in their eulogies that one would suppose the crown was the source of all spiritual power. They must not expect to resist Rome by such ill founded assertions, nor by speaking of the Church of England as founded by act of Parliament.

An address had been presented to the Bishop of Exeter from the Laity of Trinity Parish in that city, including some leading dissenters of various denominations.

The bishop delivered to the deputation the following reply:

Brother Christians and Brother Churchmen—I receive with great gratification the address which has just been read to me.

The recent act of the Bishop of Rome, affecting, in direct contradiction to the canons of the Catholic Church, to place bishops in this land, which is already occupied by an episcopate, nearly as ancient as that of Rome itself, cannot fail to have excited in every member of Christ's Church amongst us a feeling of indignation at its presumption, and a firmer resolution than ever to resist the unrighteous and un-catholic spirit which has prompted it.

Whether this act be, indeed, as you designate it, an "aggression on the constitutional rights and sovereignty of the crown of England," after all the changes in our constitution which modern legislation has introduced, I do not presume to say. If it be, it is manifestly the duty of the advisers of the Queen to take steps to vindicate the outraged rights and honor of their royal mistress.

But, perhaps, there is too much reason to fear that the innovations which have been made within the last few years in our fundamental laws have, in truth, removed all impediments to the intrusion of such bulls from Rome as that which is the subject of our present complaint. If this shall prove to be the case, it will become the people of England to blame their own culpable disregard of their highest interests—in spite of warnings repeatedly pressed upon them—rather than to indulge in furious but idle invective against the wary adversary who has turned their imprudence so largely to his own account.

Be this, however, as it may, it is a branch of the subject on which it does not become me here to dwell. In Parliament, so long as it shall please God to give me strength to go thither, my voice shall be raised—as it always hitherto has been raised—however feebly and ineffectually—to assert the ancient principles of English law—principles which, so long as they were permitted to retain their force, were the security alike of the majesty of the crown and the best interests of the people.

But out of parliament my duties are of a spiritual character. When called on, therefore, as I now am, to address a highly valued portion of Christ's flock, over which He has constituted me the pastor, I would confine myself to the religious aspect of the case before me. Looking at it thus, I cannot but invite you to discern in the present occurrence a new proof of the wise dispensations of God's providence, overruling all the designs of men and all the events of life, to the accomplishment of his own blessed purposes for the ultimate good of His church—and a fresh call on us to use faithfully and thankfully the great blessing which He has bestowed on this favored land, by planting in it a true branch of that church, and placing over it, and empowering with his authority, in unbroken succession from the apostles, those, of whom the great apostle of the Gentiles himself has commanded all Christians so to "account as of ministers of Christ and stewards of the mysteries of God."

Human policy may be at a loss in dealing wisely and effectually with the outbreakings of papal presumption, backed, as it is, by a powerful and pampered party, which has hitherto been suffered to preserve its course almost without control; but there is one simple and sure way of securing ourselves against all our dangers. Be we faithful to our own apostolic church; be we in earnest when we call ourselves churchmen; be we sincere in showing forth our sense of the value of that holy ordinance which, by God's bounty, we enjoy; your bishop, feeling as he ought, the awful force of those special obligations, which he incurred when admitted to his sacred office—the people testifying their reverence for that office—God's ordinance, I repeat for their edification, not, indeed, by a blind and unreflecting, but by a ready, a dutiful, a confiding spirit of attachment to him who bears it. And then, I will not say we may laugh to scorn—for scorn is not a feeling which ever becomes a Christian—but we may view, with calm reliance on an arm more powerful than man's, uplifted for our protection, the most daring displays of Roman ambition, reveling in the proud assurance of legal impunity—if our laws do indeed permit such doings to pass with impunity.

Meanwhile, I must not omit one consideration which forcibly impresses itself upon me. Far be it from us to forget the demand of Christian charity, that we "rejoice not in iniquity,"—still we may rejoice, and thankfully rejoice, in hoping that this shameless demonstration of the true character of Papal Rome—will do much in awakening to a better, a more truthful mind, those amongst us who, feeling with distempered acuteness the fancied or the real deficiencies of our own system, may have been tempted to look with too much complacency to a quarter which henceforth no consistent, no true catholic can hesitate to regard as most schismatical.

In conclusion, accept, what is worthless indeed to all who deem it worthless, but what will never be lightly valued by any who regard it as it is, the voice of one who speaks—be he himself as unworthy as he may—with the authority of God's appointed minister—accept your bishop's blessing. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, together with the spirit of peace, both now and evermore.

The Bishop had returned a capital answer to a Low-Church address of the clergy of Plymouth and its vicinity, which we shall give next week.

The following Bishops have spoken out more or less distinctly:—Chester, Gloucester and Bristol, Winchester, Salisbury and Durham.

Ordination by the Bishop of Norwich, 24th Sunday after Trinity, Nov. 10, 25 Priests, 25 Deacons. By the Bp. of Sodor and Man, All-Saint's Day, 1 Deacon.

Parliament has been prorogued from the 14th of Nov., to the 17th of December.

*Cardinal Wiseman* is at present busily engaged in preparing a pamphlet which is to shew that the new titles were not assumed *at least* without the knowledge of the Premier. His friends aver it will place Lord John in a very awkward position; but others doubt that the noble lord has committed himself rashly, at least on paper. So says the *Eng. Churchman.*

## New Publications.

THE PATHWAYS AND ABIDING PLACES OF OUR LORD.—Illustrated in the Journal of a Tour through the LAND OF PROMISE, by J. M. Wainwright, D.D. Appleton, New York and Philadelphia.—pp. 196.

There is no need for us to pass any laboured panygeric on this volume. The name of the author is a sufficient recommendation. We may be permitted to say, that it admirably comprehends several requisites to be desired in a work of this kind. The narrative of the journey is concise but not meagre, the several localities are charmingly described, the historical events relating to them are pointedly brought out, the prophecies are happily illustrated, while the meditations and thoughts that spontaneously rise to the mind of the author find a ready entrance to the heart of the reader. There are eighteen plates from drawings by the celebrated artist W. H. Bartlett, and they are beautifully executed, and bring vividly before the eye of the spectator, the scenes they represent, and a short description of each view is added. There is also an awe-inspiring representation of the Saviour crowned with thorns for the frontispiece, and a beautiful vignette, of the flight into Egypt, on the title page. The mechanical part of the book is worthy of the publishers; and we may obseve, in conclusion, that it is issued at a very appropriate season.

THE ENGLISH LANGUAGE IN ITS ELEMENTS AND FORMS; with a History of its Origin and Development, designed for use in Colleges and Schools, by William C. Fowler, late Professor of Rhetoric in Amherst College. New York, Harpur, 1850—pp. 675.

This is a very complete and useful work on this very important and too often ill-understood subject. It is arranged under eight heads.—1. The Origin and History of the English Language; 2. Its Phonology; 3. Orthographical Forms; 4. Etymological Forms; 5. Logical Forms; 6. Syntactical Forms; 7. Rhetorical Forms; 8. Poetical Forms. The author has availed himself with great diligence and judgment of the labours of his predecessors in this department of science, and has collected together a large amount of the most valuable information in a moderate compass. He has used great diligence in the historical and philological portions of his work, and exhibits a deep acquaintance with the Teutonic and Anglo-Saxon languages, whence the modern English is derived. The ancient languages too are freely used in the illustrations of comparative philology. Time would fail us were we to attempt a careful analysis of the several parts of the work, and we must, therefore, content ourselves with the assurance that its possession is indispensable to all who wish an enlightened acquaintance with the grammar and history of this widely extended language.

A CONCISE PRACTICAL GRAMMAR OF THE ENGLISH LANGUAGE with Exercises in Analysis and Parsing, by J. T. Champlin, Professor in Waterville College. New York, Appleton. 1851—pp. 219.

The author states in his preface that this is an attempt, as far as it goes, to give a thoroughly logical consistency to the materials of English grammar, by reading them according to the laws of thought. . . . . . . . . The laws of usage in the language have been strictly adhered to, and in all cases of difficult or doubtful usage, pains have been taken to illustrate the principles by examples from standard authors."

Though concise in form it is well arranged and precisely expressed, and may be deemed a very useful manual for the instruction of youth.

THE LIFE OF MADAME ROLAND, by John S. C. Abbot. Harpur. 1850.

The narrative embraces some of the most exciting scenes of the French revolution, and the part Madame Roland took in them is vividly depicted. Her characted, adorned as it was by her intellect and heroism, is fitted rather for warning than for imitation; and her death was that of the ancient inhabitant of pagan Rome, not the tranquil and hopeful departure of the believing christian.

THE FATHERS OF THE DESERT, or, an account of the Origin and Practice of Monkery among Heathen Nations, its passage into the Church, &c., by Henry Ruffner, late Professor of Washington College, Virginia. 2 Vols. New York, Baker and Scribner. 1850. pp. 302, and 312.

The first volhme is occupied with the author's history of monachism, a learned examination of the notions and practices prevalent among the Hindoos and other Eastern Nations, and an application of the facts thus arrived at to the monastic and eremitical lives of the early Christians.

The second is devoted to some strange legends of the early monks, taken from St. Jerome and other writers—some of whom are of a comparatively late date.

There is much learning displayed in his account of heathen customs and usages, but he puts it to a very bad use. Not content with censuring the errors and extravagancies into which some of the hermits and monks ran, he dwells upon certain particulars which should have been omitted, and thus renders his work unfit for the perusal of general readers. His theory seems to be that fasting, self-denial, and other mortifications, are oriental in their origin, and corruptions, introduced from that system into Christianity. He thus argues, because he finds them in existence before the latter was promulgated; but they were doubtless, remnants of the original revelations, transmitted in a corrupted state, and still more corrupted in practice. But the early monks relied not upon these authorities, but upon the New Testament precepts; and the persecutions to which they were exposed favored the interpretations, which to us in the 19th century, seem strange and unfounded. Mr. Ruffner takes these for the most part, as figurative or temporary; and he appears to treat the existence of angels and spirits as an oriental notion, though of course he cannot mean it really. On page 81 he seems to sneer at the Council of Ephesus; on page 158, in finding fault with the Book of *Wisdom,* he unwarily censures some expressions in the Epistle to the Hebrews; the doctrine of guardian angels he makes a part of the old Egyption theology, and says the MONKS thence adopted it. In quoting from Tertullian's treatise, *De Virginibus Velandi's,* he omits to mention it was written after he became a montanist, which is important to observe as the statements are doubtless exaggerated.

There are many points of this nature scattered up and down these pages, which betray an undue bias against the teaching of the early church, and a disposition to regard her in an unfavorable light, and make her responsible for all the errors and extravagancies committed by her members. We cannot approve of such a temper of mind, nor of a book, however able and learned, written in such a spirit.

## Diocesan Intelligence.

MASSACHUSETTS.—*Ordination.*—The Bishop of the Diocese, on Thursday last, in St. James's, Amesbury, admitted to Priests' Orders the Rev. Wm. M. Willian, Deacon, Rector of the Parish.

On the preceeding evening he confirmed eight in the same church.

The corner stone of St. John's Church, in the rapidly increasing settlement of East Boston, was laid on Monday the 11th inst., in the presence of a numerous assemblage of the laity and several of the clergy.—*Witness.*

CONNECTICUT.—*Ordination.*—The Bishop of Connecticut held an ordination at St. John's Church, in this city, on Sunday last, 24th inst., when Mr. Samuel Benedict, Tutor in Trinity College, was admitted to the Holy Order of Deacons, and the Rev. Messrs. Wm. Oscar Jarvis, and Gilbert B. Hayden, Deacons, were admitted to the Priesthood. The candidate for the Diaconate was presented by the Rev. Mr. Coxe, Rector of St. John's, who also preached the Sermon, (St. Matt. iv. 9, *I will make you fishers of men,*) and assisted the Bishop in the Holy Eucharist. The candidates for the Priesthood were presented by the Rev. Dr. Coit, of Trinity College, who offered Morning Prayer. The Bishop was assisted in the other part of the Service, by the Rev. Dr. Williams, President of Trinity College. The Rev. Messrs. Townsend, of Arkansas, and Olmstead, of North Carolina, were also present at the solemnity.—*Calendar.*

PENNSYLVANIA.—The Rev. J. J. Kerr, formerly a Presbyter of this Diocese, has been duly displaced from the ministry of the Protestant Episcopal Church, by Bishop Potter, under provisions of Canon 38 of 1832.

Confirmations by Bishop Potter, held recently as follows, viz: At All Saints, Moyamensing, Sunday, A.M., the 17th inst., *nine* persons were confirmed. At Rising Sun Village, on the same day, *six* persons. At St. James', Kingsessing, Sunday, A.M., the 26th *six* persons.—*Banner.*

NEW JERSEY.—We have received a full account of the Consecration of the "House of Prayer," at Newark, on the 26th ult., but it was received so late that our columns were already occupied. We shall publish it of coarse next week.

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CLERICAL CHANGES.

Rev. Dr. Balch having resigned the charge of St. Bartholomew, New York, requests that all letters and papers intended for him, be directed to No. 34 Girard-street, Philadelphia.

The Rev. A. H. Cornish, having resigned the charge of St. Paul's Church, at Pendleton, and become Assistant Minister of St. Thomas's Parish, requests all letters and papers for him to be directed *Charleston S. Carolina.*

The Rev. Samuel Grant Callahan, having removed to the Diocese of Wisconsin, has taken Letters Dimissory to the Right Reverend the Bishop.—P. O., *Dartford, Wisconsin.*

The Rev. Stephen G. Gassaway, having resigned the Rectorship of Christ Church, Georgetown, and accepted an invitation to be associated in the charge of St. George's Church, St. Louis, has taken Letters Dimissory to the Right Reverend Dr. Hawks, Bishop of Missouri.

The Rev. Meyer Lewin has ressigned the Rectorship of Trinity Church, Charles County, and removed to the diocese of Mississippi.

The Rev. Edward Livermore has resigned as Rector of Emanuel Church, in Littlefalls, and removed to Waterloo, Western New York, Dec. 2, 1850.

## Died.

At Yaphawk, Suffolk Co., L. I., Nov. 29th, Susan Maria Weeks, aged 1 year 11 months, daughter of William J. Weeks.

## Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. SCHROEDER, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture VI, (Sunday, Dec. 8th,) *The Writings and Opinions of* BARROW.
Service at 7½ P.M.

### A Card.

The subscriber acknowledges hereby, with gratitude, the kind manner in which he has been received, and aid rendered to his Parish, especially in the Diocese of New York and the neighboring part of New Jersey.

$261 have been contributed to their assistance. This, along with pledges and expectations, will enable them to complete the Parsonage.

Fulron, Oswego Co., G. S. PORTER.
Nov. 25, 1850.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 10th instant, at 7½ o'clock.

THOS. P. CUMMINGS, Rec Sec.
Dec. 7.

☞ The Chapel of Grace will be opened for Divine Service, next Sunday evening, (the 8th inst.) at half-past seven o'clock.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Board of Managers will hold a regular meeting on Tuesday next, the 10th instant, at the Sunday School-room of St. John's Chapel, at 7 o'clock P.M.

WM. H. BELL, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will hold a regular meeting on Tuesday next, the 10th instant, at the Sunday School-room of St. John's Chapel, at 7½ o'clock P.M.

WM. R. RONALDS, Sec.

## Acknowledgments.

John L. Aspinwall, Treasurer, acknowledges receipt of 15 dollars, being the Advent collection from St. James' Parish, Conn, for the Minnesota Mission, Rev Mr Breck.

I. L. ASPINWLL, Trea.
Dec. 4, 1850. 54 South st., NY.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 20th inst.

Ladies Auxiliary Society of Morris, by the Rev Wm H Hill, 10; Christ's ch, Stratford, Conn, Rev J A Paddock, 12 31; Mrs Robert Benton, 15, John T Pisher, 3, ann subs; St John's, Delhi, Rev S J Appleton, 2; St Peters', N Y, Rev E H Canfield, 28; total, 70 31.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec. 3, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 16th inst.

St Paul's, Glencove, Rev S Douglass, 3 15; Christ, Westport, Rev W H Frisbie, 3 25; Floyd Smith, 1, T C Butler, 1, Miss Gibbs, 2, John T Fisher, 2, Mrs R Barton, 1, ann sub'rs; total, 13 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec. 3, 1850. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a Friend, a bundle of clothing; by Messrs. Stanford & Swords, from Mr Peshine, $1.

LOT JONES, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.
Dec. 3, 1850.

LITTELL'S LIVING AGE, No. 343, 12½ cents.

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2. Progress of the Sciences, *Edinburgh Philosopaical Journal.*
3. My Novel,—Book 2, *Blackwood's Magazine.*
4. News of the Week ending 26th October, *Spectator, Examiner,* &c.
5. American Ocean Steam Navigation.
6. Brother Jonathan and the St. Lawrence,
7. Atlantic Races.
8. The Mastery of the Seas.
9. The Cotton Panic.
10. Gateway to the Oceans.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by DEWITT & DAVENPORT, Tribune Buildings New York.

THE VELVET CUSHION.

THE VELVET CUSHION; by the Rev. J. W. Cunningham, Vicar of Harrow. A new and handsome edition of this celebrated little work, elegantly illustrated, has just been published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadwey.

Third Edition of "Earnestness," by the author of Lady Mary, &c., just issued.

STANFORD & SWORDS.

JUST Published, "A Pastor's Plea for Evangelical Catholic Truth," in Six Sermons, delivered in Trinity Chnrch, Columbus, Georgia, by Rev. W. D. Cairns; 12mo cloth, 50cts.
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

SUPERB NEW ILLUSTRATED WORKS,
FOR CHRISTMAS AND NEW YEAR'S PRESENTS.

D. APPLETON & CO. Broadway, having just Published.

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## Selected Matter.

From the English Churchman.

### Reviews and Notices.

*The* [Roman] *Catholic Magazine and Register*, for September and October. (Booker.)

*An Earnest Appeal for the Revival of the Ancient Plain Song*. By A. Welby Pugin. (Dolman, pp. 10.)

Concluded.]

But we must now turn our attention to Mr. Pugin, who brings a far more serious charge against the existing Roman Catholic body—a charge of which we of the English Church are, at all events, almost entirely free in the present day, which is more than we could say with regard to the disunion developed in the foregoing extracts. We have our silent congregations, here and there, and a disgrace they are to themselves and the Clergy—but our officiating Priests are nowhere silent. Mr. Pugin, like Bishop Baines, is averse to modern innovations, and is a bold straightforward, and zealous Roman Catholic, who has, by his profession as an architect, had ample opportunities, at home and abroad, of judging for himself by actual experience. The following are extracts:

When chancel screens were first attacked, about three years since, I at once denounced the writer of the article as one who was opposed to the very principles of Christian architecture.

. . "At first the screens alone were objectionable, the architecture itself was praised as beautiful and appropriate, but now we are told that it is utterly unsuited to Catholic worship; that our finest Cathedrals, those most noble evidences of the piety of our forefathers, are only fit for demolition, and that, in fine, the buildings we should erect for Divine worship should be as similar as possible to *Dissenting conventicles* in their arrangement, only rather more offensive than their meagre prototypes, by the meretricious decoration of their interiors. Now, monstrous as these suggestions must appear to Catholic-minded men, they become light when compared to the changes that are proposed in the Divine Service itself, and which have been lately put forth in a publication which is the recognized organ of the party from whom this miserable system of modern degeneracy emanates. It is, indeed, seriously proposed to change the whole nature of the Divine Services of the Catholic Church, under the specious pretext of rendering them more popular and adapting them to the spirit of the age; and what is scarcely credible this change is advocated not merely for the services of a peculiar order or body, but for the parochial Churches of the whole country.

"Now, however, we may deplore the wretched taste and principle which regulates the services of some religious bodies, yet as long as they are confined within the walls of their own institutions, and are not censured by the Ecclesiastical authorities, we may view them in silent sorrow. No Catholic is compelled to assist at their maimed rites or to enter their conventicle-looking Chapels, if any among the faithful are so debased as to prefer the trumpery display of a toy-shop and the vocal entertainment of a concert-room to a more solemn service, why we only pity and pray for them. But when we find that an attempt is made to thrust this *parody* of a Catholic service into the parochial Churches of this country, *where we are all bound to worship*, it is time that every man who has a heart in the Catholic cause should testify his unbounded horror of so unhallowed an attempt to change the ancient offices. What! shall the song of Simeon, the hymn of St. Ambrose, the canticle of our Blessed Lady herself, give place to the doggrel rhymes and poetical effusions of a few individuals whose tendencies and principles should have led them down to Geneva, but who appear to have *mistaken their road* and found their way into the [Roman] Catholic Church, only to create divisions among the faithful, and to use the ancient Liturgy as a mere vehicle for the display of their Methodism. I do not hesitate to say that the Book of Common Prayer [of the English Church], bare as it is in comparison with the ancient office from which it is taken, is yet a *far more Catholic service*, and more in accordance with the *ancient traditions* than what is now proposed as the beau ideal of a popular service."

This appears to be aimed at the Oratorians. But we must remind Mr. Pugin that, as Mr. Newman was received on the development principle, Romanists ought not to be surprised if his disciples carry out that principle.

"England can never be Catholicised by the destruction of her Cathedrals, the conversion of the Liturgy into a song-book, and the erection of Churches, whose appearance is something between a dancing-room and a mechanics' institute, and I do greatly mistake the souls of Englishmen if this miserable system is ever permitted to take root in this land; for, although some *weak* persons may be led away by *novelties*, yet there is a general feeling of solid devotion, and a growing appreciation of the glories of Catholic antiquity that will effectually preserve us from the encroachment of modern innovations. . . .

"The very fact of such a proposal being made, is an evidence that there is something *very rotten in our present system*; for, although the remedy suggested is far worse than the disease, yet that a disease does exist, and to a very great extent, no man who reflects on the subject can deny. There does exist a *want of reality* in the present services of the Churches, as they are performed in *this* and *many* other countries; and from what does it proceed, but the *corrupt and artificial state of Ecclesiastical music*? Owing to the complicated nature of modern figured compositions, both the *Clergy* and the *people* have been precluded from taking any *real part* in the service of Almighty God. They are reduced to the position of *listeners*, instead of *worshippers*; so that, in lieu of the grand and edifying spectacle of Priests and people uniting in one great act of adoration and praise, the service is *transferred* to a set of hired musicians, frequently heretics and infidels, who perform in a gallery, while the congregation are either amused or wearied, and the Clergy who are present generally take advantage of these interminable fugues to say their own office, which has no reference whatever to the great act of sacrifice at which they are *ostensibly* assisting. Thus the unity of this, the most majestic, the most solemn act of Christian worship is destroyed, and in many places it has degenerated into a *mere* musical entertainment for the audience, and at which they assist with *no more devotion than in a common theatre*. Let no one think this picture is overdrawn. In one of the most Catholic cities of Flanders, Sunday after Sunday, an orchestra is set up in the nave, round which a full band arranges itself, and during the whole Mass—Kyrie, Epistle, Gospel, Creed, Offertory, and, horrible to relate, even the *Consecration* and Elevation—do these men blow forth profane airs, taken from *popular operas*, while the Church is filled with irreverent *listeners* of their symphonies, and *no man* reverencing the Lord's body. Now, this is not a solitary example, by any means. *Scarcely* is there a great Church in Europe which is *not* profaned by these miserable *parodies* of Divine Service; and, what is most distressing, the greater the feast, the greater the abomination. I have been assured by a dignitary of the French Church, who abode some time with the Franciscans of Assisi, that their daily offices were most solemnly sung; but, the Feast of St. Francis arriving, the Church was inundated with fiddlers from all parts of the neighboring country, and this most glorious Church converted into a perfect *salle d'opera*. But I build not only on the testimony of others; I have been frequently grieved to the heart at what I have been compelled to witness and hear. No later than the Sunday in the octave of the last Corpus Domini, I was present at the High Mass in *Antwerp Cathedral*, whose choir and stalls were filled with lay spectators, two cantors standing among the crowd, who appeared to be only there for the purpose of *displaying their copes*, while the service was *shouted* and *fiddled* from a gallery at the end of the nave, an unintelligible mass of confused and irreverent sounds.

"Were it not tedious, I could multiply examples without number of this miserable system, which has *completely cut off the people* from taking part in the most solemn act of Christian worship, and degraded it in appearance to the level of a pageant. It is impossible for men to sing this modern music, and worship at the same time; they are there as *performers*, and to these hirelings are the praises of Almighty God transferred, while the *Clergy* and *people* look on in dumb show.

"Formerly such persons as now constitute the choir were unknown. The service was sung in parochial Churches, between the clerks and the devout laymen (ministri), who assisted them in the chancel, and the people in the body of the Church, who responded in unison. This grand and overpowering effect of the people answering the Priest is yet to be heard in parts of Germany. At Minden the Habemus ad Dominum rose from more than 2,000 voices of faithful worshippers. What a difference from the vicarious reply of three or four *professionals*, thrusting their heads from out of their curtained gallery in the intervals of their private conversation, and whose hearts, instead of being raised up, were probably grovelling in the contemplation of *a pull at a wine bottle* between the acts of the performance, for it must be distinctly understood that all persons who sing in galleries are performers by *position*. Nutshells, orange peel, and biscuit bags, abound in organ lofts and singing galleries, and those who are acquainted with the practical working of these places must be aware that they are a constant source of scandal and irreverence. . . .

"Who, then, it will be asked, are those who sit robed in surplices in the stalled seats? Only privileged persons, perhaps subscribers, who go in for a show, like supernumeraries in togas to make up a Roman crowd on the stage; *lay* figures, as the "Ecclesiologist" most wittily termed them, and but dumb dogs into the bargain. . . .

"Whenever an attempt has been made by the members of the separated English communion to restore some of the external ornaments of religion . . . . they have been usually met by *insult* and *ridicule* from a great portion of what is called the Catholic press; but I must say that the dedication of a modern Catholic Church, as we have seen it occasionally announced, accompanied by a full band of music, and where Bishops and Dignitaries are exposed to the degradation of sitting in dumb show to listen to the interminable squalling of a few female professionals and whiskered vocalists from the front of a gallery, is a *far more ridiculous and inconsistent exhibition*. Indeed, with some few exceptions, the Churches that have been raised after the old models are become so many evidences of *our* degradation and *our* shame.

"I have long mourned most bitterly in secret on this state of things, but when a scheme is actually put forth to *abolish the very words of the ancient offices*, and to reduce the services of Almighty God to the level of the *conventicle*, I can remain no longer silent. It is evident that the extreme *hollowness of the present system* is attracting attention; but, alas, instead of advocating the only remedy, a return to the real music of the Church in all its purity, we are assailed by a scheme for its utter abolition. . . . . .

"To what extreme inconsistency and absurdity does not the substituting of any other music lead in the celebration of the Divine Office? It is well known that the Kyrie is ordered to be sung nine times in honor of the Holy Trinity: modern composers utterly disregard the mystical symbolism of the number, and multiply the supplications to an indefinite repetition merely to suit their notes. Again, the Priest intones the Gloria after the old traditions, while the choir takes it up in a totally different manner. The Credo, so far from being a distinct profession of faith as ordered, is a mass of *unintelligible sound*; and at the Sanctus, where the Priest invites the people to join with angels and archangels, in *one voice* (cum una voce), in singing the Trisagium, a perfect *babel of voices* usually break forth, and the Ter Sanctus is utterly lost in a confusion of Hosannas Benedictuses and broken sentences, all going together in *glorious confusion*, which scarcely ceases in time to enable the distracted worshipper a moment's repose to adore at the Elevation.

"After a short pause, the *din* recommences, and this generally lasts till a thundering Agnus Dei begins. Whether it is in a spirit of pure contradiction that modern composers have usually imparted to this supplication for *peace* the character of a *great row* it is impossible to say, but such is decidedly the case. Some of these compositions would be admirably adapted for a chorus of *drunken revellers, shouting for wine outside a tavern*, and if the words—"Wine, give us more wine," were substituted for "Dona nobis, nobis pacem," we should have a demand in perfect accordance with the sound with which it is accompanied."

Comment on all this would be superfluous. We commend it to the attention of those who sigh for Roman services, and are dissatisfied in the English Church.

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**THE** General Protestant Episcopal Sunday School Union has just published the following Books—in Muslin, Library, and fancy paper bindings.

MY MOTHER'S JEWEL, by Jane A. Eames, with illustrations from designs by Purcell.
AGNES AND ELIZA; or, Humility, with fine engravings.
SEQUEL TO HARRY AND ARCHIE, by the Rev. Edward A. Monro, with engravings.
WILLIAM NORTON, the Emigrant, by Mrs. Francis Vidal, with engravings.
LITTLE ANNIE AND HER NURSE, by same author, with engravings.
THE CHURCH CATECHISM, ILLUSTRATED.—This is a most beautiful gift book for children of all ages.

For sale at the Depository, No. 20 John-st.
Oct 5—tf DANIEL DANA, Jr., Agent.

FAMILY TUTOR.

**AN** Episcopal Clergyman of this city, a Graduate of Columbia College, and familiar with teaching, is desirous of devoting a few hours a day in a family, to give instructions in the Classics and Elements of the French and Mathematics. He will take the most unremitting pains to promote the improvement of his pupils, and can refer to all the Clergy and most of the influential Laity.
Nov 9—3t

ENGRAVINGS OF CHURCHES.

**JUST ISSUED.** splendid Steel Engravings of the following Churches in the City of New York, viz:—Trinity, St. Paul's, St. John's, Grace, Holy Communion, St. Thomas', and Ascension. These plates are engraved by the best artists, in the most superior style, and are issued in large size for the purpose of framing, and will form a beautiful ornament for the parlor or drawing room. Price 25 cents each, in frame $1. A suitable deduction made to the trade.

For sale at the Office of the "Evergreen,"
142 Broadway, (up stairs.)

TO CLERGYMEN.

**A CLERGYMAN** who wishes secular employment, can obtain a good situation as private Secretary. The situation permanent, duties light, salary fair. Apply immediately by letter, to C. M. F., box 2705 Post Office, N York, with real name and address.

**CHURCH SCHOOL**, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D.
WM. B. STOUGHTON, Prin.
190 West 19th st, 3d house from 8th av.
N.B.—Winter term commences Nov. 25
Nov. 23, 1850. 3m

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

**THE** Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to
JOHN B. KERFOOT, Rector.
10w

Published and for Sale by
**THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION**, Depository, No. 20 John street, New York:

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Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

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| My Mother's Jewel......half morocco, | 37 cents, |
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My Mother's Jewel, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

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The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850. Church Depository, 20 John St

**A CLERGYMAN** who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.
Nov. 16—tf

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**FOR SALE** At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

**CLERICAL SPENCERS.**—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

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**BROOKLYN INSURANCE CO.**, Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

**ORGAN BUILDING.**—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.
HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

**REPORT** FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

| | | | |
|---|---|---|---|
| To Merchants | 31 | To Farmers | 3 |
| Manufacturers | | Mechanics | |
| Clerks | 7 | Clergymen | 5 |
| Physicians | | Mariners | 3 |
| Students | | Merchants | 6 |
| Steamboat Captain | 6 | Others | 9 |
| Lawyers | 6 | | |
| Public Officers | 6 | | 25 |
| Agents | 3 | | 59 |
| | 59 | Total | 86 |
| Whole number of Policies Issued | | | 6352 |

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

**FISK & RAYMOND** Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices
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ORGANS.

**CHURCH** ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

**THE** objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

*Officers.*

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

*COLLEGE GRAMMAR SCHOOL, BROOKLYN.*

**THIS** Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing
EDMUND B. TUTTLE, Principal.
REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

**BOOK** OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

**FAMILY SCHOOL FOR BOYS.**—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.
Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ORGANS.

**HENRY ERBEN, 172 CENTRE ST** has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

*No. 3*—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

*No 4.*—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

*A large Grecian Mahogany-cased Organ*, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

*A large Grecian Organ* in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

*Parlor Organs*, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

**NEW** ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

**THE** Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

**THE HARTFORD** LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

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Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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| James Dixon, | A. H. Pomroy, |
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| Henry Perkins, | A. E. Burr, |
| William Mather, | Newton Case, |
| George H. Olmsted, | William N. Matson |
| William T. Hooker, | |

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

**THIS** Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

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| Morris Franklin, | John S. Bussing, |
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| Alfred Freeman, M.D., | Cyrus Curtiss, |
| John M. Nixon, | Henry S. Seaman, |
| Henry A. Nelson, | Daniel S. Miller, |
| Samuel C. Paxson, | Isaac C. Cendall, |
| Jonathan K. Herrick, | John C. Beach, |
| William Coxe Dusenberry, | Pliny Freeman, |
| Robert G. Fairfield. | William Barton. |

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

*ACCUMULATED FUND* $1,082,618 08.

STATEMENT OF THE

**"Mutual Benefit Life Insurance Co,"**

August 11, 1850.

| | | |
|---|---|---|
| Balance January 1st 1850, | | $935,994 90 |
| Deduct for losses then unpaid | | 40,350 06 |
| | | $895,644 96 |
| Received for premiums to Aug. 1, 1850, | $281,808 20 | |
| " " interest " " | 29,581 36 | |
| | $311,389 56 | |
| Paid losses, expenses, and for purchased policies, | $84,581 75 | |
| Paid on dividends, 1847 and 1848, and interest do, | 39,834 69-124,416 44 | —186,973 12 |
| Nett accumulated fund, | | $1,082 618 09 |

ASSETS.

| | |
|---|---|
| Cash on hand, | $ 6,941 34 |
| Bonds and mortgages, | 375,889 45 |
| Real estate, | 16,968 11 |
| Premium notes drawing 6 per ct. interest, secured by policies, | 664,043 47 |
| Loans on scrip, | 6,015 01 |
| Paid at agencies, and in course of trausmission, | 12,760 70 |
| | $1,082,618 08 |

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

**NELSON JARVIS**, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

*Clerical Frock Coats,*
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in this robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

**DOMESTIC SERVANTS.**—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.
Jne 8 tf



# THE CHURCHMAN,

EDITED BY THE

**REV. WILLIAM WALTON, A. M.,**

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The united interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

*Three* dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.